The Christian Century

PUBLISHED WEEKLY

Evanston Addresses

The Gospel for This Generation

By Charles W. Ranson

The Church and Racial Tensions

By Benjamin Mays

Muslim March on Africa

Collective Security

Editorials

SEPTEMBER 8, 1954

In This Issue

C. W. RANSON

is general secretary of the International Missionary Council, sister organization of the World Council of Churches. Dr. Ranson's speech is one in the series of distinguished addresses at the Evanston asembly of the World Council which The Christian Century is publishing in connection with its reporting of that meeting. Dr. Ranson was born in Ireland, educated at Belfast and Oxford, became an ordained minister of the Methodist Church of Ireland, and then went to India as a missionary. As superintendent of the Madras district he carried on many types of work—district missionary in a rural area, principal of a city high school, pastor of a Tamil-speaking congregation, evangelist to students. From 1943 to 1946 he served as secretary of the National Christian Council of India, Burma and Ceylon. In 1947 he was elected to his present position, with headquarters in New York. He is the author of *A City in Transition, The Christian Minister in India* and *That the World May Know.* His address as published in this issue has been abbreviated.

BENJAMIN MAYS

has been president of Morehouse College, Atlanta, Ga., since 1940. He has received so many honorary degrees from American universities, written so many books and participated in so many ecumenical conferences and enterprises that there is not sufficient space to list them all here. Interested readers are referred to *Who's Who in America.* Dr. Mays spoke at Evanston in presenting the assembly study on intergroup relations. His address also has been abbreviated.

Note

At the sesion of the World Council assembly on Sunday afternoon, Aug. 29, Bishop Angus Dun read the speech by Reinhold Niebuhr which was published in last week's Century. The line on the cover of that issue, "An address the World Council did not hear," therefore requires correction—to the great advantage of the Evanston assembly.

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The Christian Century

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Coming Events

Sept. 13-23. United Church of Canada General Council, Sackville, N. B.
Sept. 14-15. Hartford Seminary Foundation and Pastoral Union 37th Annual Pastors' Conference, Hartford, Conn.; theme: "Our Apologetic Task with Parallels from Jeremiah"; Stanley R. Hopper, speaker.
Sept. 14-15. National Council of Churches General Board Meeting, New York city.
Sept. 16-21. National Woman's Christian Temperance Union Annual Meeting, Lexington, Ky.
Sept. 17-19. Southern California Council of Protestant Churches 2nd Annual Ecumenical Conference, Idyllwild Pines, Calif.; Göte A. V. Hedenquist (Sweden), Frank Northam (England), George Chacko (India), guests.
Sept. 20-23. Evangelical and Reformed Church General Council and Related Committees Semiannual Meeting, Winston-Salem, N. C.
Sept. 20-24. National Lutheran Council Semiannual Division Committee Meetings, Chicago.
Sept. 23-27. N.C.C. General Department of United Church Women Secretarial Conference, Ocean City, N. J.
Sept. 26-29. Greater Dayton (Ohio) Church Federation Family Life Conference; Richard E. Lentz, leader.
Sept. 26-Oct. 1. Christian Education Week.
Sept. 27-28. Fourth Annual North Conway Conference on Alcoholism for New Hampshire Clergy, North Conway, N. H.
Sept. 30-Oct. 6. American Lutheran Church 15th Biennial Convention, Beatrice, Neb.
Oct. 1-Feb. 13. Graduate School of Ecumenical Studies (3rd Semester), Bossey, Switzerland.
Oct. 3. Worldwide Communion Sunday.
Oct. 4-9. United Christian Youth Mission (N.C.C. Division of Christian Education), Naperville, Ill.
Oct. 6-7. General Commission on Chaplains Semiannual Meeting, Washington, D. C.
Oct. 6-13. United Lutheran Church in America Biennial Convention, Toronto, Ont.
Oct. 8-10. Methodist Church National Conference on Family Life, Cleveland.
Oct. 8-10. Student Volunteer Movement 17th Quadrennial Planning Committee, New York city.
Oct. 8-14. N.C.C. Joint Department of Stewardship and Benevolence Stewardship Institutes, South Dakota.
Oct. 10-17. Churchmen's Week (N.C.C. General Department of United Church Men).
Oct. 10. Men and Missions Sunday.
Oct. 17. Laymen's Sunday.
Oct. 13-17. Christian Business Men's Committee International 17th Annual Convention, Los Angeles.
Oct. 14. Japan International Christian University Foundation Board of Directors, New York city.
Oct. 15-17. Presbyterian, U.S., Quadrennial Churchwide Men's Convention, New Orleans.
Oct. 18-21. Presbyterian, U.S.A., General Council and Committees, New York city.
Oct. 19-20. National Lutheran Council Commission on Younger Churches and Orphaned Missions Semiannual Meeting, New York city.
Oct. 20-25. Evangelical United Brethren Women's Society of World Service Quadrennial Convention, Kitchener, Ont.
Oct. 21-Nov. 5. Moravian Church Provincial Boards Semiannual Meetings, Bethlehem, Pa.
Oct. 24. United Nations Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, SEPTEMBER 8, 1954 NUMBER 36

EDITORIAL

Congressman Bentley Hunts Headlines

WHEN Rep. Alvin M. Bentley first announced that, while the World Council assembly was meeting in Evanston, he would hold a series of hearings on religious liberty in Hungary before a House subcommittee of which he is chairman, this paper (August 11) defended the legitimacy of that inquiry. We held it perfectly proper for a congressional committee to question American citizens with first-hand knowledge or refugees now residing in this country on conditions in Hungary. And we refused to endorse the idea, put forward elsewhere in the press, that Congressman Bentley was motivated by headline-hunger. We stick by the first part of that judgment, but we are forced to change our views on the second. After three days of hearings in New York, which entirely failed to create a newspaper sensation, Mr. Bentley resorted to as unblushing an attempt at headline-grabbing as ever Senator McCarthy or Representative Velde indulged in. He did this by calling in reporters and TV cameramen to read a telegram he was about to send to Bishop Albert Bereczky of the Hungarian delegation at Evanston, inviting him to appear before the committee and testify under oath. Bishop Bereczky naturally declined, and the president of the United Lutheran Church, Franklin Clark Fry, sent Mr. Bentley a telegram which, while protesting "the impropriety of your proposal," recalled a conversation in early August during which, it is understood, the congressman assured Dr. Fry that nothing in his hearings would concern or make any trouble for the World Council. A serious investigation of conditions in Hungary, with first-hand testimony from responsible witnesses, might conceivably help Congress when dealing with central European matters. But Mr. Bentley's contrived sensationalism at the expense of the World Council was unworthy of the Congress of the United States.

Nehru Strives to Reassure Goan Roman Catholics

ONE of the really important, but previously unacknowledged, elements in the struggle between India and Portugal over Goa (see the Century for September 1) was brought into the open when the ministry of external affairs at New Delhi issued an official pledge that if Goa becomes a part of the Republic of India the tomb of St. Francis Xavier will be kept inviolate. Prime Minister Nehru quickly followed this with a pledge in parliament that full religious freedom will be insured for Roman Catholics in Goa. Portugal has been using the alleged dangers to the shrine of the great Jesuit missionary as a means of eliciting support from other nations in its efforts to hang onto its tiny Indian colony. Vast crowds of Roman Catholics have gathered at the Fatima shrine in Portugal —which is said to have passed Lourdes as a goal for pilgrimages—to pray that Portuguese rule might be maintained. Cardinal Gracias in Bombay and Archbishop Fernandes in Delhi have declared that there is no reason to worry about what will happen to the St. Francis Xavier shrine or any other Roman Catholic interests if Goa is incorporated in India. But Roman Catholic sympathies around the world have undoubtedly responded to Portugal's cries of alarm. Now Mr. Nehru's government has acted in a manner that should put to rest all such fears. If it does not reconcile Portugal to the inevitable, it should at least diminish the support that intractable dictatorship has been getting from other nations. Throughout the bickering, the Vatican has wisely abstained from taking an open stand in Salazar's behalf. If now he steps up pressure on the pope for such help, the Nehru government's assurances will almost certainly be taken as sufficient. For the Vatican is hardly prepared to argue that preservation of a saint's relics is a sufficient cause to maintain a colonialism that is rejected and resented by the nearly three million Roman Catholics of India.

Another West German Leader Goes Over to the Reds

ONCE MORE the press in the West is trying to explain away a defection to the Communist regime in East Germany by an important figure in the Bonn government. When Otto John, head of West German intelligence, deserted to the Reds, it was said in these columns that the efforts to make it appear that he had been kidnaped would probably turn out to be wasted. That was quickly proved true by Dr. John who, in a press interview, said that his rash act had been caused by precisely the factors which we surmised. (See the Century for August 18.) Now another West German leader has deserted. This time it is Karl Schmidt-Wittmack, one of the top leaders of Chancellor Adenauer's Christian Democratic party in Hamburg and a member of the Bonn parliament. Again the press, although it cannot suggest kidnaping, is trying to minimize the importance of the desertion. But Schmidt-Wittmack was a member of the Bundestag committee dealing with negotiation of the European Defense Community treaty and of the powerful all-German affairs com-

mittee. He probably knew more secrets of the Adenauer government than did Otto John. Almost immediately after he crossed into East Germany the communists presented him at another mass conference of journalists from both sides of the partition line. Schmidt-Wittmack promptly asserted that he had gone over to the Reds because he had learned of secret negotiations between General Alfred M. Guenther, supreme Allied commander in Europe, and Adolf Heusinger and Ludwig Cruewell, former Hitler generals now in the Bonn defense commissioner's office, at which a deal was cooked up to start on November 1 building a new German army, not of the 12 divisions provided for in the published EDC treaty, but of 48 divisions (24 active and 24 reserve), as well as a strong airforce and special units. Everybody accused by the fugitive Schmidt-Wittmack has denied that any such secret negotiations ever took place or that any such agreement ever was made. We believe those denials. But the unpleasant fact is that millions of Germans and French will not believe them and that their credulity will further undermine the standing in western Europe of the Adenauer government and of the United States. The more the United States presses for German rearmament, the faster this loss of confidence in our motives and good faith will spread.

Death of Vargas May Increase Latin America's Problems

FOR THE MOMENT, the "suicide" of President Getulio Vargas may have calmed troubled waters in Brazil. In the long run, however, it could add to the tensions which are so deeply affecting, and disturbing, Latin America. President Vargas was a contradictory character. He liked to be known as a man of the people, and took pride in the familiarity with which the Brazilian masses boasted of "O Getulio" (The Getulio). Yet he could be as brutal a dictator as the Latin pattern has produced. It was suspicion that he had winked at the attempted assassination of the crusading editor of an anti-Vargas newspaper in Rio de Janeiro (which because of bad marksmanship turned out to be the actual murder of an airforce major) that brought the showdown with the airforce and army which forced his resignation, followed by "suicide." We print the word in quote marks because many mysteries connected with the letter Vargas left behind suggest that there are other possibilities. Assuming, however, that Vargas killed himself, there are several things to note about that letter. First, he tried to use it to increase popular anger against foreigners. In almost any part of Latin America today, that means against the United States. The Brazilian mobs responded by wrecking two U.S.A. consulates, stoning the U.S.A. embassy and attacking branches of the National City Bank of New York. Second, his farewell letter also sought to sharpen the anger of "the humble" against the wealthy, whom he called "birds of prey" who "do not wish the workers to be free." Such passages will undoubtedly be quoted many times all over Latin America as the struggle for economic justice intensifies. Finally, he tried to give to his self-destruction a moral—almost a New Testament—quality, and thus to quicken the popular belief that martyrdom is the destined fate of those who champion the interests of the poor. There is a germinal power in this idea of self-immolation for the salvation of others which Christians will be the first to acknowledge. Tremendous consequences could flow from those final 130 words of the Vargas letter. Presently the schoolchildren of all Latin America will be reciting: "I gave you my life. Now I offer my death. Nothing remains. Serenely I take the first step on the road to eternity and I leave life to enter history."

Find Catholic Advertising Campaign Effective

TURN to page 17 in the September *Atlantic* and you will find an advertisement filling two-thirds of the page which has this display line: "YES . . . a Priest CAN Forgive Your Sins!" Magazine readers will recognize this as another in the series of advertisements which, for six years past, the Knights of Columbus have been running in American magazines and newspapers. Many a non-Romanist must have read these carefully prepared ads and asked himself: Do they pay? The Knights are sure they do. At their recent annual convention in Louisville, their national head reported that during the past year these ads pulled 410,000 requests for further information about Roman Catholicism. From this number 40,376 were enrolled for instruction by mail looking toward baptism and confirmation. Both figures were the largest produced in any one year of the advertising campaign. The total returns since 1948 now stand at 1,606,855 coupons filled out and returned, with 157,658 enrolled for instruction. The convention received special praise from the pope for conducting this venture in "apostolic initiative." Quite naturally, in view of the returns, it voted to continue and expand the advertising program. Even if the statistical results had been less satisfying, a convention resolution indicated that the K. of C. would have voted to go ahead because of the way the ads have changed "the attitudes of millions from distrust and dislike of the church to respect and understanding." This campaign is evangelism of the most modern type, and it is likely to prove far more lasting in effect than older methods. How long will it be before churches in the National and World councils pool their resources for an equally well conceived, well financed program, instead of frittering away their funds in the amateurish advertising efforts of sectarian congregations?

Guatemala Takes Land From Peasants

AT THE TIME the government of Jacobo Arbenz Guzman was overthrown in Guatemala, this paper expressed its concern lest it be replaced by a regime representing political and social reaction. (See The Christian Century for July 7.) Subsequent developments indicate that our apprehensions were well founded. The revolutionary junta headed by Colonel Carlos Castillo Armas is moving steadily toward return to the conditions which put the radicals in office after the dictatorship of Jorge Ubico was overthrown. Almost its first move was to take the franchise away from all peasants unable to pass a literacy test—a disfranchising device well known in parts of this country. Then it canceled the agrarian law under

which land expropriated from large holders—principally the United Fruit Company—had been turned over to peasant holdings by the Arbenz government. Now, late in August, it issued another decree taking away another 800,000 acres, seized from Germans during the war, and returning them to the control of the government. The peasant farmers tilling this land are offered a chance to stay on as day laborers. Inefficient farming methods are given as justification for this latest action. It is worth noting that this latest dispossession of peasant holders was immediately followed by a series of savage decrees setting penalties up to death before a firing squad for a long list of "crimes"—many were vaguely described—that might aid in a communist uprising. Everything the ruling military junta says about the poor performance of the peasant farmers may well be true. That does not change the fact that it is snatching from Guatemala's humblest people the one thing for which they have longed most—land of their own. Neither does it change the fact that throughout Latin America the United States is held responsible for putting this junta in power. Once again in a region of vast potential importance the United States is in danger of putting itself in the position of seeming to try to turn back the clock of history.

Drastic Cuts Imperil U.N. Aid Programs

CONGRESS wound up its 83rd session in such a nightmare of compounded confusion that only slowly is it becoming known exactly what was done in the closing hours. The *New York Times,* for example, was still complaining on August 27 that no one could yet be sure what was in the Communist-control bill President Eisenhower signed on August 24. One fact that has emerged is that the final actions on appropriations drasticaly reduced or cut off altogether the amounts the United States was expected to contribute toward support of various United Nations humanitarian and aid enterprises. Thus, instead of the nearly $18 million President Eisenhower's budget ticketed for the U.N. program of expanded technical assistance to underdeveloped countries, Congress appropriated less than $10 million. This might mean cutting back an already financially starved "international Point Four" to less than half its present scale of operations. But the U.N. has decided to take a chance by keeping the present program going up to December 31, when this appropriation will be exhausted, hoping that then the new Congress will pass a deficiency appropriation to make up the difference. Another thing Congress did was to throw out entirely the President's request for a mere $500,000 to supply the American share of the U.N.'s program for refugee aid. That leaves this venture in international Good Samaritanship financially almost high and dry. The only move Dr. J. G. van Heuven Goedhart, the U.N. high commissioner for refugees, can make is to appeal to the other nations to make up the funds the United States said it would supply, and didn't. Dr. van Heuven Goedhart has made that appeal. But this decision by Congress to appropriate nothing to help the U.N. struggle with the tragic problem of the refugees places a greater obligation than ever on the Christian churches, through the appropriate departments of the World Council and the National Council, to rally Christian congregations to raise funds which can be used, with the advice of the U.N. high commissioner, for this work of mercy which Congress has forced the government of the United States to abandon.

Nuclear Technology Races Toward . . .?

ON AUGUST 27 the papers carried a short news item which deserved to receive more attention than it got. Representative Carl Hinshaw of California said that "quite small" hydrogen bombs "of tremendous destructive power" may soon be built. Since Mr. Hinshaw is chairman of the research and development subcommittee of the congressional joint committee on atomic energy, his announcement carries weight. He told a committee of the American Legion, which met in advance of the annual convention of that body, that the United States is "not as much ahead" of Russia and other nations in hydrogen weapons development "as we would like to think." Urging Legion support for further development of weapons of mass destruction, he observed that "time is running out." He spoke more truly than he realized. Time *is* running out, because nuclear technology is racing forward with immense speed, while attempts to control the use of weapons of mass destruction are stalled in the exact spot they reached in the first phase of postwar efforts at atomic disarmament. Representative Hinshaw is undoubtedly restrained by security and strategic considerations from telling all he knows, but this glimpse suggests the beginning of a new dimension of danger. If bombs of the vast destructive power exhibited in the Pacific tests can be reduced to small size, they can probably be made in larger numbers and at greatly reduced expense. Small bombs are more easily transported than large ones, and so can be carried in larger numbers to hit more targets. Once it was said that the saturation point in atomic armament would be reached when each side had as many bombs as the other side had large cities to destroy. The development of "quite small" hydrogen bombs would appear to bring that goal within reach. Then what? Time is running out, running out toward . . . ?

Buttrick Will Join Harvard Faculty

LATEST RECRUIT in Harvard's campaign to galvanize its religious program is George A. Buttrick. Dr. Buttrick is resigning the pastorate of the Madison Avenue Presbyterian Church, New York, where he has been since 1927, to become chairman of Harvard's board of preachers and Plummer professor of Christian morals. He will teach in both Harvard college and the divinity school. ¶The Knights of Columbus, at their annual convention, urged the U.S.A., if Communist China gets into the United Nations, to "consider with utmost seriousness" getting out. The Roman Catholic fraternal order also called for continuation of congressional inquiries into subversion. ¶Bishop Frederick D. Jordan of the African Methodist Episcopal Church has at last received a

visa to visit the Union of South Africa for four months. He is supposed to administer a church of about 400 clergy and 150,000 members in the Union, but since his appointment to that episcopal district in 1952 the Malan government has refused to let him in, apparently out of fear lest an American Negro bishop might put subversive ideas in native African heads.

Collective Security—A Dying Myth

SECRETARY DULLES was very stern with France for wrecking the European Defense Community. His reproof was couched in diplomatic language, but he held France responsible for destroying a "treaty [which] embodies principles vital to the perpetuation of peace and freedom in western Europe." Before his press conference ended Mr. Dulles added that no more military supplies would be sent France—and Italy, unless it ratifies—after January 1. Mr. Dulles sounded like a secretary of state whose confidence had been betrayed and who accordingly was starting his "agonizing reappraisal" by marking down France on the debit side of his diplomatic balance sheet.

I

Mr. Dulles' indignation against France was natural, for EDC had become not only the core but very nearly the whole program of U.S. policy in Europe. When Premier Mendès-France, at the Brussels conference, threw EDC into the ashcan, American policy went right along with it. That fact was so plain that it could no longer be concealed from the American public. Hence, Mr. Dulles' public castigation of an ally. Failure of American policy anywhere could scarcely be admitted to be the fault of American policy-makers. Someone else must take the blame.

Actually, the French veto on EDC at Brussels was no more than final and official acknowledgment of a fact which has been a fact for a long time. This paper claims no superior inside sources of information on foreign affairs, yet months ago we knew, and said, that EDC was a "dead duck." We knew it because we were certain that no French government could survive which ratified a treaty that would have given a rearmed Germany superior military forces on the European continent. We were confident that the National Assembly could never be cajoled into ratifying such an agreement because the French deputies would know that if they did so they would be signing their own political death warrants. To reach that conclusion one needed only to ask: If you were a Frenchman, would you agree?

Because no one in the state department, in the Pentagon or in Congress seems ever to have asked that obvious question, Washington and most of the American public have been stumbling on for months in a fog of self-deception. Somehow, some time, by resort to some magic of diplomatic or economic pressure, they have told themselves that the French parliament would drop its reluctance and vote to bring this EDC army with its dominating German contingents into being. And *then* we would have a European policy which would make the Kremlin drop its aggressive designs against the West.

II

How was it possible to hug such self-deception when human nature itself should have warned us that placing our entire reliance on EDC would lead to the outcome Mr. Dulles now so bitterly deplores? The only explanation that seems to make sense is that two administrations—for EDC was originally a child of Truman-Acheson diplomacy—had been taken in by an idea widely current under the attractive name of "collective security." Ever since, in the closing period of World War I, William Howard Taft and a company of distinguished Americans called for the formation of a League to Enforce Peace, and incorporated the idea in the Covenant of the League of Nations (to the later distress of that body), great numbers of well intentioned, idealistic persons have accepted the contention that peace and order can be secured for the world only by binding the "peace-loving" nations in an agreement to use their armed forces in concert if necessary to restrain or punish an aggressor.

The collective security idea was inserted into the Charter of the United Nations, though in a watered-down form from that in which it stood in the League Covenant. But the member states in the U.N. have never been willing to provide the forces for a U.N. "policing" army for which the Charter provides. And as for "collective security" from common action by national armies against an offender pointed out by the Security Council—well, the Security Council veto takes care of that. Mr. Dulles himself on several occasions—once in the columns of this paper—called the collective security sections of the U.N. Charter largely window-dressing. Every year of the U.N.'s history has served to show how little reality there is in the scheme.

It is objected that Korea proved that U.N. collective security is a reality. It did not. Such collective U.N. action as was taken was possible because the invasion of South Korea occurred at a time when Soviet Russia was boycotting the Security Council, so that the Communist veto was suspended. The Communists will never make that blunder again. Such collective action as followed was of no more than a token nature except on the part of the United States and South Korea itself.

As the illusory nature of the U.N.'s promise of collective security became more clear the search for an alternative drove the larger nations increasingly in the direction of regional pacts. If sixty nations could not be depended on to hold in check or defeat an aggressor, then how about a dozen nations taking on responsibility for peace in one region, another dozen for peace in another region, and so on? The consequence is to be seen in the network of regional pacts which, as Secretary General Hammarskjold warns (see last week's Century), are actually working to undermine the U.N.'s usefulness.

Yet regional pacts as instruments of collective security are as illusory as the general pact in the U.N. Charter. The abortive EDC was knocked out before it started because it would have allowed one party, Germany, to become too strong to allow another party, France, to feel that it had any security left. NATO is basically, in the view of most

of its members, a device to obtain an American guarantee of their borders, but if it were ever put to a military test the virtual uselessness of most of its component elements (including, we believe, France and Italy) would quickly be demonstrated. The military aspects of Mr. Dulles' suggested NATO for southeastern Asia were shown to be worthless when Britain and France stipulated that they would do no fighting to hold Formosa—the one area in southeast Asia the Reds at this moment are actually threatening. If the Manila conference comes up with another regional pact, its economic and financial features (if any) may prove valuable, but it will have no more reliable military strength than the United States puts into it.

III

Despite all theories of international cooperation to overawe evildoers, the limitations of military action remain what they have been through all modern history. Nations will fight for what they can convince their people are their own interests. If governments take their peoples into wars which do not appear to be vital to national interest, they will—if casualties are heavy—precipitate their own ejection from office or even, in the case of unstable states, bring on revolutions. The American generals and airforce officers who today are bemoaning the limitations that were placed on the fighting in Korea apparently refuse to take this basic fact into account. Even the severely limited action taken by the Truman administration cost the Democrats millions of votes in 1952. Other member states did no more than they did to implement "collective security" in Korea because their governments knew that their peoples felt little or no sense of national interest at stake.

The ruin of United States foreign policy by the collapse of the EDC scheme should be a final demonstration that collective security is a myth. This is a lesson that needs to be learned by the government and people of the United States. It needs to be learned by those concerned for the future of the United Nations. Whether military alliances in any form as an agency for peace and security are also a myth is another question. Sometimes they are; sometimes they are not. The place of military alliances in restraining aggressors can be reserved for later discussion. Meanwhile, however, it would help toward finding a firm basis for a U.S. policy still to be worked out if it is realized that collective security—in the U.N. or outside—is a will-o'-the-wisp, an illusion, a dying myth.

Muslim March on Africa

THREE MUSLIMS met in Mecca early in August. There in the sacred city of the dominant faith of the Middle East the rulers of Egypt, Pakistan and Saudi Arabia reached a momentous decision. While hundreds of Christian leaders were converging on Evanston to discuss the hope of the world, Premier Gamal Abdel Nasser, Prime Minister Mohammed Ali and King Saud acted to determine the future of Africa, a continent that forms a considerable part of the world and one essential to its future. It is not impossible that in the perspective of history the meeting of the three may be given a larger place than any other in recent years. For here was proclaimed the first open declaration of Islam on the march.

The leaders of these three countries decided to launch a missionary crusade to save Africa from Christianity and communism. In the first interview he gave on his return from Mecca, Premier Nasser of Egypt said, according to the *New York Times* for August 22: "I hope the Western powers won't take any untoward steps against us in this missionary campaign, because the establishment of Islam in Africa will be a shield against communism." Other statements issued on the project indicate that the growing influence of Christian missions provides another incentive for the new missionary movement.

The seriousness of this threat against the Christian missionary movement is indicated by the nature of the indictments the Muslims intend to bring against Christian missionaries. Premier Nasser was quoted as saying that the British used missionaries in an attempt to dominate the pagan tribes of the southern Sudan and to drive a wedge between them and the Muslims in the northern part of the country. In the bitter struggle between Egypt and Great Britain for control of the Sudan, such charges have been an effective weapon in the Egyptian arsenal. But it is not only concerning the Sudan that such charges are made. There is a general claim by the Muslims that Christian missionaries are the "vanguard of imperialism." Of course this is also charged by communists, and an item of propaganda on which two such forces agree is likely to drive deep into African consciousness and do great harm.

I

According to the interview in the *Times,* the Egyptian leader said the resources and graduates of El Azhar would be used to carry Islam into the hinterland of Africa. This thousand-year-old university has students from more than thirty countries. If it receives the financial support which the three governments are in a position to give it, it can do a far more effective job than it has been doing in recent years. At present neither its facilities nor its methods of teaching are impressive.

It is entirely possible, of course, that the great missionary movement of which the Egyptian premier spoke will never become an actuality. That has been the fate of most such grandiose schemes, and particularly of those which have started with a fanfare of publicity. But the growing strength of Islam in Africa south of the Sahara is already a formidable challenge to Christianity, which has gained the adherence of about one-fifth of the people of Africa. If the new missionaries actually appear in the field, they will have a strong base of operations. Numerous Muslim colonies having their roots in Pakistan exist throughout east and central Africa, where the Christian-Muslim struggle has become intense. Arab slave traders and Indian Muslim merchants have carried the faith of the Prophet as far south as Tanganyika.

One aspect of the announced missionary campaign is so strange to American minds that it requires special attention. It is the complete absence from the plans of the Muslim rulers of any notion that church and state should be separated. These heads of state do not hesitate to launch a great religious enterprise at the expense of the taxpayers of their countries. They are confident nobody will object.

The Saudi Arabian king is an absolute monarch and the ruler of Egypt possesses extraordinary powers as the top man in a revolutionary cabal. The only country in the Middle East which has separated state and church is Turkey, and its example in this matter finds few imitators at this stage in the development of the countries of the area.

It is therefore entirely possible for three men meeting in Mecca to set in motion massive forces whose effect is totally unpredictable. The ruler of Egypt probably intends to create in this missionary movement a force which will outweigh and eventually absorb the Muslim Brotherhood. This organization has taken the lives of several Egyptian high officials and constitutes a threat no politician can ignore. Premier Nasser has called the Brotherhood as great a menace as communism. The Pakistani premier may see in African missions an opportunity to divert the energies of young Muslims who form a restive element in the huge population of Pakistan. King Saud may see in such a missionary movement an opportunity to put to good use part of the enormous income now coming to Saudi Arabia (which means King Saud) from prodigally flowing oil wells. With his fantastic income, he is in position to finance a mighty enterprise of Islamic expansion.

II

But would this kind of forced-draft Muslim expansion be effective? At this late date in history, is it possible for three men meeting in Mecca to set in motion forces which must involve, if they are to be successful in accomplishing their purpose, vast numbers of people in Africa and the Middle East? Yes. At the present stage in Middle Eastern development it should be possible for three rulers to start the kind of expansion they visualize. It should not be forgotten that a good deal of Christian expansion, in Europe, in Latin America and in other parts of the world, came about by states carrying on a missionary function. The combination of church and state, of the cross (or crescent) and the sword, is not new in history. This is not to justify it, in the past or at this time, but only to recognize that what once happened, possibly to the eventual benefit of Christianity, may happen again to the immediate strengthening of Islam.

Moreover, another development which is reported to have taken place in Mecca suggests that the Muslim rulers may not be averse to the use of force if their missionary campaign encounters too much opposition. The same news story said that the three rulers agreed to help each other's countries toward large-scale armament. Practically, this probably means that Saudi Arabia has agreed, as part of a program of missionary expansion, to help her poorer neighbors, Egypt and Pakistan, to arm their combined populations of more than 100 million with modern equipment for war.

This is the kind of agreement that is notoriously hard to carry out, especially between states which are often jealous of each other, and when the great powers do not desire that it shall be carried out. But so long as the manufacture and sale of armaments continues to be a source of profit for individuals, corporations and some countries, it is likely that ways will be found to deliver these instruments of destruction to those who will pay for them. This will be particularly true if the Muslim drive succeeds in erecting a continental shield against the expansion of communism. Then the great powers would have a strong inducement to look the other way when the merchants of death ply their trade, salving their consciences at the destruction of the Christian communities in central Africa by the claim that communism would probably have destroyed them anyway.

The thinking that lies back of the Mecca decision is indicated in a booklet recently published by Premier Nasser. In it he said: "We cannot in any way stand aside even if we wish from the sanguinary and dreadful struggle now raging in the heart of Africa between 5 million whites and 200 million Africans. . . . Africa is at present the scene of an exciting ebullition. The white man, who represents several European countries, is trying again to repartition the continent. We cannot stand aside in the face of what is taking place in Africa on the assumption that it does not affect us."

III

What effect should the enterprise of the three men of Mecca have on the policies of Christian missionary societies which work in Africa? Sustained attention will have to be given to this new development by missionary leaders. Fortunately the Africa committee of the National Council of Churches' foreign missions division has already given the question of Islamic penetration of Africa prolonged study, so it will not face this new threat without considerable resources of experience. What is needed is a widespread understanding in the churches in this country and other "Christian" lands that the Muslim world is combining in an explosive mixture the power of an awakened nationalism and the drive of a powerful missionary religion. It is not an easy combination to meet.

Court Case

THIS child was born of lust, not love,
And hated from the hour he was born;
His mother cursed him for her pain,
His father glanced at his red face with scorn—
"The puny brat!"

He woke them in the dim and dreary dawn
When, wet and cold, he clamored to be fed.
"Get up and feed the kid, he's squalling."
"Shut up, and let me sleep."
"Gawd, who can sleep with that brat bawling?"

And so he grew. Hate was his heritage;
Slaps and curses his daily lot.
He learned to hate before he learned to talk.
Sullen and furtive; stealing things at school;
Till, joining with a gang, he found some fun
Beating the cops; and learned to mock
All law: "Ain't we smart? Call *that* a lock!"
And then—"a bigger job"—with guns.

So now he stands a murderer on trial—
A boy of sixteen, born and reared in hate.
Love could have saved him.
Now it is too late.

FREDA NEWTON BUNNER.

The Gospel for This Generation

By C. W. Ranson

THE ONE GREAT TASK which has been given to the church is to preach the gospel to the ends of the earth and to the end of time. It is this task which gives meaning to the existence of the church in the world. Between the birth of our Christian hope in the first coming of Christ and its final consummation when "he shall come again with glory to judge both the quick and the dead" there lies the unfinished task of world evangelism. This missionary obligation is not simply a task laid upon the church. It is a gift from God to the church. It is not *we* who offer salvation to men. It is God who has visited and redeemed his people. He has spoken in Christ the word of redemption for all mankind.

What has been done for the whole world must be made known to the whole world; and to the church is given the task and the gift of worldwide proclamation. The preaching of the good news to the ends of the earth is a sign and a promise that God's purpose will be fulfilled. The church's own foundations rest upon that universal mission. We live by the word we give. The missionary calling of the church is not only integral to its own life, it is interwoven into the texture of God's design for the world. It is the only means by which, in the obedience of faith, we enter the creative context of God's action in history.

The Bible compels us to say no less than this. God leads the world to its consummation through the mission of the church. Apart from this basic biblical truth this great assembly can have little meaning. Our discussions on the nature of the church and the content of the Christian hope will be barren if they do not result in an inescapable summons to proclamation and a new obedience which will thrust the church forth into all the world as an expectant and evangelizing community, *in this generation.*

In This Generation

In this generation we have seen the fantastic development of modern scientific invention and have felt its impact on human existence both in total war and in partial peace. We have witnessed the swift contraction of human society, the uneasy intermingling of isolated and divergent cultures, the heightening of agelong tensions and the awakening of new conflicts of nations and races and classes. We have watched with alarm the advent of the armed barbarian and with anxiety the creeping menace of the mass mind. We look back upon a rapid succession of catastrophic events the full meaning of which we cannot understand. We are confronted with possibilities which we cannot measure and certainly cannot control. We know that in this generation we are at one of the turning points of history. But there are many things that we do not know and cannot know.

It is not our business here to speculate upon the course and the limits of human history. If we ask: "Lord, dost thou at this time restore the Kingdom to Israel?" the answer is still: "It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." To the question: What is the meaning of the present time? there is only one certain answer. It is that this is the time given to the church for the prosecution of its apostolic mission to the world. . . .

We are no less frequently reminded that the crisis of our time is a worldwide crisis. And to that we doubtless assent. But we have hardly begun to grasp what that must mean for the church—if the church is to take seriously its universal character and its cosmic obligations. It is not enough to chant complacently, "I believe in the holy, catholic church," and flatter ourselves that the universal church is the great new fact of our era. The judgment of God will fall upon a church or an ecumenical movement which acts as if its worldwide responsibility is fulfilled merely by membership in a universal society and participation in ecumenical conversation. So long as time remains the church can never write "mission accomplished" against the great commission.

Worldwide Evangelism

We must, therefore, go on to ask in more explicit terms: What does worldwide evangelism mean today?

The task of world evangelism starts today from the vantage ground of a church which is, as never before, worldwide. "The Christian faith is by far the most widely disseminated of all the faiths, religious and secular, that have ever come into existence in the world." The significance of this fact is immense; but it should not be exaggerated. It means, positively, that a church which now extends into almost every land can view its world task in a new perspective. The Christian world mission can no longer be properly conceived in terms of the outreach of the churches of the Western world. It is the outgoing of a worldwide and supranational fellowship—an outgoing born of a common faith in Christ and of a common responsibility for an immense and unfinished task.

The magnitude of that task, in whatever terms we seek to measure it, can hardly be overrated. Despite the remarkable geographical extension of the church there are still vast areas of the world where the name of Christ has never been heard and where there is still no hindrance to the preaching of the gospel save the lack of a messenger. Despite the impressive fact that month by month tens of thousands of people are being added by baptism to the church in many parts of Africa and Asia and Latin America, the growth of world population exceeds enormously the numerical extension of the church. Measured even in these superficial statistical terms, the unfinished task of world evangelism is more formidable than it was when Francis Xavier set out on his Asian mission, when Ziegenbalg and Plütschau landed in Tranquebar at the

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beginning of the 18th century, or when William Carey compiled his historic *Enquiry* at the end of the same century. Moreover, the converts which the church has won in the great areas of non-Christian faith and culture have been drawn very largely from the more primitive peoples. A high proportion of them are very simple, illiterate or semiliterate folk. They are not less precious in the eyes of Christ because of their primitive simplicity. But the fact remains that in the modern expansion of the church in Asia and Africa, "not many wise men after the flesh, not many mighty, not many noble, are called."

This is but one of the ways in which the situation of the Christian church in some parts of the world bears a close similarity to conditions in the apostolic age. The hard core of ancient non-Christian tradition has not yet been deeply penetrated by Christian faith.

Church a Minority

There is another, and more widely applicable, comparison which must be observed. The church militant recognizes today as it has not done for a very long time that it is a minority—set within a society which is either passively or actively non-Christian. The church everywhere is being forced out of securities which are no longer secure. In this respect also we are back to apostolic conditions.

At the same time, we recognize that the gospel is a gospel for man in this world and for the *whole* man, including his environment. Indeed the only thing we have to offer to the world is a message. It is not just one more "salvation" message by which men may find escape from history. It is the message of the cross—a cross planted firmly in a solid earth, yet relating the earthly with all its sin and sorrow and futility to another dimension, to the dimension of God's purpose of redemptive love for all men.

If the only thing we have to offer to the world is the message of the cross, it is also true that the only way we can walk in, in the offering of it, is the way of the cross, the way of faithfulness even unto death. There can be no voluntary retreat to the catacombs, no passive waiting for the end. Fidelity in the way of the cross means not a retreat from the world but a costly identification with it—"in the world but not of the world." Such fidelity means not only a daily living in tension between the claims of our heavenly citizenship and our earthly calling, but a daily dying to the self which persists in urging us to break the tension either by retreat from the world or easy acceptance of it.

This is more than a matter of individual discipleship. It is a tension in which the church must live. The church must choose between living unto itself and living as a mission in the world—between becoming an isolated temple or functioning as an economy of witness, nurtured in worship and living for the redemption of men.

What the Church Must Do

In more concrete terms, I would suggest that, in the context of our time, this implies at least three things:

1. *The church is summoned to encounter with the world.* It is called to fresh encounter with the world of non-Christian faith. This must mean a more determined grappling with the issues raised by the great religions of the Orient. It must mean a quickened sense of Christian responsibility for the Jewish people—the people and the faith in which the church, in the wisdom of God, was nurtured and from which it took its rise. It has been said that the Hebrew people are the real "home base" of the Christian mission. They represent a home base which has too often been ignored or forgotten by the Christian church. For the world of industrial society, in the midst of a technological culture, worldwide in scope and largely divorced from Christian presuppositions, there is also a call to fresh encounter.

We have to relearn the meaning of evangelism in the contemporary world. This means, primarily, the rediscovery of the art of Christian communication—the translation of the gospel into an idiom which people can understand. And it means people everywhere, and at every level of sophistication or illiteracy. We rightly rejoice that the Bible has been translated into more than a thousand tongues, thanks to the single-minded devotion of the Bible societies and their supporters. We are much less concerned than we should be as to whether the Word thus made available speaks to the mind and heart of the peoples of the world. We rejoice in the growth of literacy. We invest heavily in Christian schools and colleges. We have not yet begun to take with due seriousness the task of providing a Christian literature to meet the hunger and the need for books which is increasingly felt in many great areas of the world.

Settled-Down Religion

But communication is more than proclamation by word and pen. It involves understanding and it involves "meeting"—real meeting, with all that that implies in sensitivity to people. Christian encounter is not, after all, encounter with abstract ideas or impersonal systems (though it must take account of both). It is encounter with people—people who are foolish and frightened, baffled and self-confident, sinful and self-righteous, bored and hopeless; people for whom Christ died, people to whom we are sent as Christ's ambassadors with his word of reconciliation and hope.

2. *The church is called not only to encounter with the world but to mobility in the world.* The French Abbé Godin in his remarkable book *France—Pays de Mission?* wrote that "the apostle must never be *installé dans la vie.*" The missionary must never appear to have settled down in this world. Christians must live as those who have no continuing city. What result would it have in the life of the church and in the effective fulfillment of the world Christian mission if that were accepted and intelligently applied? Is it not true of the church in every part of the world that its apostles appear to be pretty firmly *installés dans la vie?* They do not always give the impression of a church militant and mobile—or as Godin puts it, "wholly geared to conquest." If the church really did move "like a mighty army" there would be some interesting changes in the deployment of our total resources.

Many of us who belong to the older Christendom still think of the world in pre-da Gaman terms. The Western world, with its needs and preoccupations, is still regarded as the world which really matters. The rest provides a colorful geographical fringe. We have hardly begun to understand what it means to belong to a church which is worldwide. We tend to think and plan and work within our narrow cultural boundaries. The work of the church

beyond these familiar frontiers is, for many Christians, an exotic growth, an interesting but alien affair.

Work of Mission Societies

The missionary societies are functional agencies of the church which give notable expression to the conception of mobility within the worldwide fellowship. They do not, at present, claim more than minority support from the membership of the church. They possess a wealth of specialized knowledge and experience in the service of persons to persons and of churches to churches within the world Christian community. Their accumulated experience and existing facilities are an invaluable asset. But a church which accepts its obligation to world mission cannot fulfill that mission by proxy. A church awakened and "wholly geared to conquest" would witness a transformation in its own life which would, in turn, revolutionize the work of the historic missionary societies.

3. *What we need, above all, is a new initiative born of the Holy Spirit.* "The wind bloweth where it listeth," and we cannot command the Spirit. But we may perhaps venture to discern some of the signs of the times. There has been, in recent years, a quickening of concern regarding the witness of the laity. This may well bear fruit in the worldwide work of the church. A notable feature of the contemporary world scene is the great increase in international intermingling. In this Christians participate. The potential importance of this fact in the expression of worldwide Christian community and of witness across national and geographical frontiers is immense. We have hardly begun to realize its implications for the church. In one or two countries—particularly in Switzerland and in Great Britain—explorations and modest experiments have been begun which look toward the linking of this increasing force of Christian laymen with one another and helping them to think through the meaning of Christian discipleship and ecumenical responsibility in their vocations overseas. Missionary bodies have taken the initiative in this task. But it belongs to the whole church. It has been suggested that if the church were to take it in hand boldly "it could provide for the ecumenical movement a frontier enterprise which would do for that movement what the missionary societies did for their separated churches in the last century."

Unity Required

Another point at which the movement of the Spirit may be discerned is in the deepening perception that the task of worldwide evangelism cannot be divorced from the quest for Christian unity. The 19th century was marked by the emergence of many movements which fostered a worldwide concern and operated on a transdenominational pattern. But the central stream of missionary expansion took place within the framework of a denominationally divided church. The result has been the projection across the world of the historic divisions of Western Christendom. The characteristic feature of this century has been the closer integration of these worldwide confessional fellowships. This is not a situation which we dare contemplate with easy complacency; and it presses upon the church with increasing urgency.

This is not merely a question of missionary tactics of expediency. The unity of the church and the mission of the church both derive from the being of the church. Christ's church is one. That we most surely believe. But the failure to express in visible form the unity given in Christ is a formidable obstacle to effective world evangelism. There is no easy answer to the problem of the church's disunity. There is no agreed answer. But we cannot evade it because it is difficult, or because we know that it is only in the light of the Holy Spirit and by the energy of prayer that we shall find the way forward.

We already know more than we have the power to do. An old farmer was once asked to go to a conference on farming. He refused—on the ground that he already knew more about farming than he had been able to put into practice. I suspect that most of us know a great deal more about the missionary obligation of the church and about Christian unity than we have been able to apply in our daily walk and conversation. But we are here at yet another conference!

Obedience, Not More Knowledge

Thirty years of missionary cooperation within the fellowship of the International Missionary Council, five years of ecumenical association within this World Council of Churches, have taught us all much. Would any of us dare to claim that the moments of high vision and of insight which we have shared in this fellowship have been translated into action in our own lives, our own churches, our own local situations? Can it be that the liberating and renewing word for which we look and pray awaits a fuller obedience to the light we already possess?

Many of the churches from which we have come and to which we shall return need that word of liberation and renewal. You know better than I how far this is true of the fellowship which you know most intimately. This assembly may be moved to speak to the whole church on its essential mission and its given unity. But we dare not summon others to a new commitment and a new beginning if we are not ourselves ready, under the judgment and mercy of God, to begin again. If we are tempted merely to look at the recumbent figure of the other disciple and ask, "Lord, what shall this man do?" we may also hear the devastating word spoken to Peter: "What is that to thee? Follow thou me."

Though It Is Late

THOUGH it is late, yet it is not too late,
If but one breath is left to cry to thee.
One last and painful cry to supplicate:
"Lord, when thou comest, Lord, remember me . . ."
Remember *me,* who loved thee in times past,
Ere I betrayed thee, spoke the great denial.
I who once loved thy Kingdom and stood fast
Before the casual jest, the cowardly trial.
Remember me, though the thought rend thy heart
More insolently than the cutting spear.
If blood and water flow, take thou my part,
Buy now the worthless prize thou dost hold dear.
Remember! (Noon unfurls its funeral pall.)
So cried the dying thief, so cry we all.

EDITH LOVEJOY PIERCE.

The Church and Racial Tensions

By Benjamin Mays

WITHIN the past quarter-century, "Christians have been forced to think about the bearing of their faith upon the problem of racial discrimination; and upon the meaning of the races in human history." Wars involving all mankind, the rise of atheistic communism, the development of the Nordic theory of racial superiority, the struggles of the colored peoples everywhere for freedom, and a new emphasis on the meaning of the gospel in our time have made us embarrassingly aware of the wide gulf that frequently exists between our gospel and our practice.

In all of the ecumenical meetings from 1928 on, segregation in the Church of Christ based on race and color has been strongly condemned. Your present commission has critically examined these documents and has benefited greatly by them. We have tried to build substantially on the work of previous scholars and we believe we have dug new foundations. Since the church gets its authority from the Bible, we have searched the Scriptures anew—both the Old and New Testaments—to see whether there is anything there to justify our modern policy of segregation based on race, color or ethnic origins.

Living in a Glass House

The members of your commission, supported by the best biblical scholars, conclude that anyone who seeks shelter in the Bible for his defense of racial segregation in the church is living in a glass house which is neither rock- nor bullet-proof. In the Old Testament the lines are definitely and sharply drawn; but they are drawn along religious and not along racial lines.

When we turn to the New Testament it is equally clear that separateness was on the basis of religion and culture and not on the ground of race or ethnic origin. Your commission points out once more that from the beginning of his career, Jesus proclaimed a religion that was supraracial, supranational, supracultural and supraclass. His doctrine of God as Father embraces the human race and makes us all children of the same God. God is our Father and we are his children. When we pray "Our Father which art in heaven" we acknowledge our kinship in him. And his concern for all his children is so great that the very hairs on their heads are numbered. Each is precious in his sight. To deny the universalism in the teachings of Christ is to deny the very genius of Christianity.

This universalism in the gospel is climaxed and attested by the fact that Christ died for all mankind. So if there are those among us who seek support in the Bible for segregated churches based on color, race, caste or ethnic origins, we must turn elsewhere for support.

Your commission has gone further. We have delved into church history, ancient, medieval and modern. We have sought to find out what the churches through the centuries have practiced in their worship and fellowship. New Testament scholars and church historians all agree that since its inception the Christian church had in its membership people of different nations, races and even colors. Nowhere in the early church do we find distinctions drawn on the basis of country or race. James 2:1-6 condemns the separation of cultural and social groups in the local church. The facts that the early church drew no distinctions based on race or color and that Christians were often described as a "new people" or a "third race" drawn from many racial or ethnic groups are attested by Tertullian, Origen, Ignatius, Hermas, Barnabas, Clement and others. Their position is sustained by later scholars—Harnack and Ramsay, Cadoux and Moffatt, Griffith and Latourette. We seek in vain for signs of segregation based on race and color in the church of the first centuries of the Christian era.

In the Middle Ages

What was true of the early church was true of the church of the Middle Ages. In both the ancient and the medieval church the basis of membership was faith in Jesus Christ our Lord. The basis of membership was faith not race, Christ not color, creedal acceptance not nationality. The creeds of Christendom have always been formulated and enforced in terms of certain beliefs about God, Jesus, man, sin and salvation; never on theories about race or ethnic groups. In summarizing this fact, Marais says: "In the extensive literature of the history of the church till after the Reformation, we look in vain for any sign of a racial basis for admission to the congregation." If color, race or cultural background was a condition of membership in the local congregation of the early church or the local church of the Middle Ages, our survey does not reveal it.

It seems clear, then, that the color or racial bar in the church is a modern thing. "It was not, in fact, until the 17th century that the outlines of the modern race problem began to emerge." It is the modern church that again crucifies the body of Christ on a racial cross. Race and color did not count in the early existence of the Protestant church. It was when modern Western imperialism began to explore and exploit the colored peoples of Africa, Asia and America that the beginning of segregation and discrimination based on color and race was initiated. It was then that color was associated with "inferiority," and white with "superiority."

Church Record Clear

Your commission concludes, therefore, that the modern church can find no support for this practice of segregation based on race, color or ethnic origin in the Bible, no basis for it in the ancient and medieval church, and none for it in the various theologies of the Catholic and Protestant churches.

Your commission has probed beyond the church and the Bible. We have sought to find out what support modern science gives for segregation and discrimination. We could quote scientist after scientist on the question as to whether

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there is or is not an inherent superiority which one race possesses over another. Forty or fifty years ago scientists were divided on the subject. Today, as a UNESCO report says: "Available scientific knowledge provides no basis for believing that the groups of mankind differ in their innate capacity for intellectual and emotional development. Some biological differences between human beings within a single race may be as great as or greater than the same biological differences between races."

Science Catches Up

At long last science has caught up with religion, for it was Paul who declared on Mars Hill nineteen centuries ago that God made of one blood all nations of men.

If the church can find no support in science for ethnic and racial tension, none in the Bible for segregation based on race or color, none in the practices of the ancient and medieval church, and no basis for it in Christian theologies, the questions naturally arise: How can segregation and discrimination in the church be justified? What can the churches do to put themselves in line with the gospel, the practices of the ancient and medieval church, and in line with the findings of modern science? If the churches cannot practice full Christian fellowship in worship and membership, how can they preach the prophetic word to secular organizations that discriminate on grounds of race, color and caste? To answer these questions is our task at Evanston.

There is one aspect of this subject which we often overlook. Usually the question is: What does discrimination or segregation do to the person segregated, to the disadvantaged person? But we seldom realize what discrimination does to the person who practices it. It scars not only the soul of the segregated but the soul of the segregator as well. When we build fences to keep others out, erect barriers to keep others down, deny to them freedom which we ourselves enjoy and cherish most, we keep ourselves in, hold ourselves down, and the barriers we erect against others become prison bars to our own souls. So it is not clear who is damaged more, the person who inflicts discrimination or the person who suffers it, the man who is held down or the man who holds him down, the segregated or the segregator. Your commission and the assembly will wrestle with this problem.

Urgent Situation for Churches

The churches are called upon to recognize the urgency of the present situation. Even if we laid no claim to a belief in democracy, if the whole world were at peace internationally, if atheistic communism had never developed, if fascism had never been born and nazism were wholly unknown, a nonsegregated church and social and economic justice for all men are urgent because we preach a universal gospel that demands that our deeds reflect our theory. To proclaim one thing and act another is sheer hypocrisy. It weakens the influence of the church, not only in its own fellowship but throughout the world. It hampers our efforts to evangelize Africa and Asia. It is not communism, not fascism, not the struggle between East and West, but the gospel itself which demands interracial justice and an unsegregated church. We should move interracially in the church, not from fear of communism but for "our concern for our brother for whom Christ died."

It has always been the responsibility of the church and the gospel to plow new ground, smash traditions, make new creatures. Such was the role of the Hebrew prophets, of Jesus and Paul, of the early church, of Savonarola and Martin Luther, of Livingstone and Albert Schweitzer.

Expediency and God's Will

In the commission we will wrestle with the ever present question, To what extent is the church to be governed by expediency? Is it wise to live up to the gospel we preach or is it wiser to conform to the mandates of a secular society? Shall the church obey the traditions of the community or the gospel of Christ? The laws of the state, when they violate the laws of love, or the law of God, which commands us to love one another? What should be the attitude of the churches toward laws that are obviously unjust and discriminatory? Obey them? Seek to change them? Violate them?

Finally, the task before the commission and the assembly is to show how the theme of the assembly, "Christian hope," is related to racial and ethnic tensions—not only in the last days but in the present days.

The major problem will not be to demonstrate from the Bible and church history that it is only in modern times that race has become a basis for church membership. The task will be to show how the gospel of Christ can be presented and lived so as to make new creatures of men and women in the area of race, and bring hope and abundant life to all men—not only beyond history but *in* history. We refuse to believe that God is limited in history and that we must wait until the end of history before his mighty works can be performed.

Knowing and Doing

We have known for centuries what the Bible says about race. We have known for a long time that the early church and the church of the Middle Ages did not segregate on the basis of race and ethnic origins. We know that there is no scientific basis for us to treat one group as inferior and another as superior. The gospel on race has been proclaimed for nineteen centuries. One world conference after another has condemned racial separation in the church. Yet segregation remains the great scandal in the church, especially in the United States and South Africa. The local churches permit secular bodies such as the state and federal courts, the United Nations, big league baseball, professional boxing, colleges and universities, the public schools, and theaters to initiate social change in the area of race. But even when secular bodies initiate the change, local churches, Negro and white, follow slowly or not at all.

It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's church. We have plenty of light on the subject, but like Pilate of old we lack the will and moral courage to act on the light we have and the knowledge we possess. Clearly, knowledge is not enough. Paul knew this centuries ago when he said in essence: I find myself doing that which I know I ought not to do and I find myself failing to do that which I know I ought to do.

The Case for New York

An Official Release*

FIFTEEN practical factors were considered by the Committee of Ten in voting to recommend permanent headquarters of the National Council be established in New York city. All cities except New York and Chicago had been eliminated when the choice was made at Cleveland, July 19. The choice was made by a vote of 7 to 2, with one member absent, by the committee which was named by the General Board, without regard to denominational affiliation, to formulate a recommendation.

The Deciding Factor

Earlier the committee majority agreed that the single most important consideration was "proximity to denominational headquarters boards and agencies of the council's constituent communions." A study showed that there are 184 such administrative centers, and that New York was far in the lead. There were 53 in New York, 20 in Philadelphia, and 13 in Chicago. On a regional basis the eastern concentration is even more marked, with 85 centers in the adjoining states of New York, New Jersey and Pennsylvania, and 110 of the 184 in the U.S. were located on the Atlantic seaboard.

Nine denominations of the 30 in the National Council have headquarters in New York; and five in Philadelphia. Mission boards also are concentrated heavily in the east. There are 10 home mission boards out of a total of 30, and 12 foreign boards out of 35 that cooperate with the National Council, in New York. Philadelphia is second. Educational boards are scattered, with three each in New York and Chicago, and six in Philadelphia.

These statistics led the committee to conclude that "there seemed little doubt that in terms of proximity to the largest possible number of denominational headquarters, boards and agencies, New York city was the most favorable location."

Proximity to Population Second

Proximity to the center of Protestant population was held second in importance only to proximity to denominational headquarters. The committee's study showed Chicago was closest to both Protestant church population and general population center. Southeastern Illinois is the heart of U.S. Protestant population—in terms of geography—as it is likewise the general population center.

The committee voted to recommend that Chicago be designated as the site of "a major office through which the whole life of the council will be represented and field contact services will be maintained." It also recommended: That the General Board make a study in cooperation with the supervisory bodies of the major units of steps which will be taken to distribute geographically the meetings of policy-making bodies of the council. That the General Committee on Program and Field Operations be requested to devise measures for strategic geographical distribution of staff services, including a study of the wisdom of maintaining regional offices.

New York's Advantages

The committee found that New York best met six of the 15 guiding criteria, in addition to standing equal on many others. In addition to the primary factor of having the most denominational head offices, New York was found to lead in:

1. *Access to media of mass communication.* The nation's press associations and largest newspapers, essential for disseminating religious information, are centered in New York, the report points out. The same is true of radio and television networks, newsreel agencies, motion picture distributors, magazine and book publishers—all considered vital to the cooperative work of the churches.

2. *Proximity to other religious organizations.* A total of 23 major ecumenical and cooperative religious organizations, the great majority of those with which the National Council is in frequent contact, were found to be concentrated in New York.

3. *Proximity to secular organizations.* A total of 1,641 nonreligious organizations were listed as important to the life of the National Council. Of these 648 are located in New York, 319 in near-by Washington, and 151 in Chicago. These organizations were grouped in the report under nine categories, including education, social work, world affairs, labor, industry and farmers.

4. *Government contacts.* Said the report: "It seemed evident . . . that Washington, D. C., is the best location for contacts with the national government and its agencies, and that New York is more conveniently located in relation to Washington than is Chicago." Areas where government cooperation is frequently sought include international relief work by Church World Service, a major National Council agency, and programs aiding migrant farm workers and Indians under its Division of Home Missions.

5. *Overseas transport facilities.* Here New York clearly leads over all other U.S. cities, the report says.

Advantages of Chicago

The four factors favoring Chicago as the nation's center of church cooperation were:

1. *Proximity to the U.S. Protestant church population center,* which the committee study placed in or near Richland county, in southern Illinois. Said the report: "The committee was fully aware of the fact that there is a considerably larger proportion of . . . members of constituent communions in the vicinity of Chicago . . . but felt that

*The above document, dated Aug. 20, arrived without other identification than was implied in a "Note to Editors": "The following information is taken from the formal report of the Headquarters Committee of Ten transmitting its recommendation for location of permanent headquarters of the National Council of Churches in New York to the General Board. The memorandum is for your *information*, and if desired, for publication. It is sent in response to requests for additional information following a formal announcement of the committee's long-awaited decision at its meeting in Cleveland, Ohio, July 19." The title, by-line and subheads are supplied by The Christian Century.—THE EDITORS.

so far as the National Council had a responsibility to relate itself to church members and population at all, this relationship was to the totality . . . of members rather than to the largest single concentration."

2. *Ease of transportation for field contacts and service.* While New York has more scheduled trains and planes, Chicago's central location and converging facilities "make it the city from which persons can travel all over the nation, and to which they can come from all over the country, more quickly and less expensively than any other major city."

3. *Postal and other national distribution facilities.* Chicago clearly is ahead in facilities for domestic mail, freight and other distribution media, the report said.

4. *Obtaining a broad geographical participation in the life and work of the council.* The headquarters group conceded that location of headquarters and program offices influences choice of personnel. Moreover, member denominations, "with cost of time and travel to consider, will inevitably be influenced by proximity in selecting their representatives. Even where a committee is geographically representative, attendance and participation will be conditioned by distance of residence." In view of these and other arguments, the committee felt that "a Chicago location would have a better chance of securing widespread geographic participation in the work of the council than a New York location."

After exhaustive study of current data and trends the committee found that both New York and Chicago would qualify as "meeting reasonable tests for legally established and enforced antidiscrimination laws and procedures" within the period for which the council is planning for headquarters. The committee, early in its deliberations, had declared freedom from racial discrimination a "fundamental criterion against which to measure each city as a prospective location."

On the remaining four of the 15 factors considered, the committee found satisfaction with both New York and Chicago, reporting as follows:

Availability of skilled office workers. Good in both.

Hotel and convention facilities. Adequate in both.

Cost of living. Roughly on a par, with both cities subject to the same fluctuations.

Office space. "Adequate and appropriate" in both cities for purchase or lease, the committee said, adding that "highly attractive and suitable offers would be made in either city if new building was contemplated."

Explaining why New York was recommended as headquarters on a basis of its proximity to the head offices of denominations, national and world organizations and mass communications, the committee declared: "One of the significant, obvious and appropriate functions of the council is to serve as a representative agency, enabling the constituent churches to bring their combined influence to bear upon policies and programs of other groups that render services to the people and help to determine the course of our national life."

Summing up reasons why Chicago was recommended as the site for a major office in the midwest, the committee recognized that "in terms of service in the field and the encouragement of widespread geographical participation in the work of the council, centralization of work in New York was not desirable." "Considerable study was given," it said, "to various means of decentralization," including holding meetings of council groups and units in various sections of the country, and a "more effective service to the churches and [local] councils of churches in all parts of the country. . . . Some of these services could more effectively be centered in Chicago."

The committee based its conclusions and final recommendations on the findings of an extensive survey conducted by its research staff under David W. Barry of New York and S. C. Kincheloe of Chicago. Guiding the researchers were the 15 criteria set up previously to govern the committee in its selection of a city.

BOOKS

Papyrus, Parchment and Print

How Our Bible Came to Us. *By H. G. G. Herklots. Oxford, $3.50.*

WRITING in Evanston while the Assembly of the World Council of Churches is in full swing, I can report that this book is getting a great deal of publicity and that Canon Herklots himself is here as a delegate from the Church of England. These are both fortunate circumstances. The book is a very definite contribution to an intelligent understanding of the nature of the Bible. A similar comment on Nida's *God's Word in Man's Language* was recently made in these pages. Nida deals chiefly with the history and processes of translation; Herklots, with manuscript sources, the transmission of the text in written and printed versions, and what might be called (if the term can be taken seriously enough) the romance of textual criticism.

The familiar story of Tischendorf's finding of the Sinaiticus in St. Catherine's Monastery on Mount Sinai is scarcely more exciting than the less known story of the extraordinary finds in the Geniza (or repository for supposedly useless or dangerous documents) of the Old Cairo synagogue, including the previously unknown Hebrew text of Ecclesiasticus. Even more spectacular and more important are the recent (1947) discoveries and continuing explorations in the caves near the Dead Sea. But these stranger-than-fiction episodes are only incidents in a very long story which, as a whole, is rather epic than romantic.

In commenting on Nida, I remarked that he passed rather lightly over the centuries between Jerome and Luther, perhaps because of his eagerness to get on to the record of the Bible Society's great work of putting the Scriptures into a thousand tongues and to the important values derived from modern textual studies and English versions. Herklots fills in this gap, especially for England but also for continental Europe, with two superb chapters (5 and 6) dealing with popular and vernacular versions during the long period while literacy was at a relatively low level, languages were in a state of flux, and the official attitude of the church was not generally favorable to Bible-reading by the masses.

Both Herklots and Nida assume the existence of the Old and New Testaments as definite bodies of sacred literature. They did not give themselves the assignment of telling how the Bible came to *be*. Nida's title presupposes that the word of God had already found expression in certain original writings and that the church knew precisely what those writings were. His problem has to do with determining the meaning of those writings and expressing it in the

languages of every nation and tribe. Herklots' title similarly presupposes an original and precisely delimited Bible, and his theme is its transmission from its earliest possessors to us. Back of both lie some other fundamental questions: How and to what extent did the mind (or "word") of God find expression in certain writings in Hebrew and Greek? How, when, by whom and with what degree of certainty was the decision made as to what Hebrew and Greek writings had this unique characteristic and so came to constitute "the Bible"? The first of these is a theological question of basic importance, but one that could not easily be brought within the scope of such books as these. The second—the history of the formation of the canon—seems to me to be one that might properly have received some attention in such a book as that of Herklots.

This is not an adverse criticism. An author has a right to limit the field of his exposition. The field that Canon Herklots marks off for himself is a proper unit and his treatment of it is competent in substance and fascinating in manner. Yet it always has to be remembered that these underlying questions also require answers if one is to understand what manner of book the Bible is. W. E. GARRISON.

Books in Brief

TAHITIAN HOLIDAY. *By David Huntington. Holt, $4.95.* Already a seasoned traveler to far places, Huntington took his wife and boy to Tahiti and stayed long enough to form such attachments with the native society that leaving was not easy. He writes a lively and apparently authentic account of that enchanted island.

THE PRINCIPAL UPANISHADS. *Edited with introduction, text, translation and notes by S. Radhakrishnan. Harper, $10.00.* When the pre-eminent Hindu scholar and philosopher issues an annotated new translation of what is (with the exception of the Bhagavad-Gita, which he has already similarly treated) the most important part of the Hindu scriptures, that is an exciting event for every student of Oriental thought. The great body of ancient Hindu literature (aside from the later and bulkier Mahabharata, in which the Gita is an episode) consists of the four Vedas (Rig, Yajur, Sama and Atharva). Each Veda has four parts, the fourth of which is Upanishads. There are in all perhaps as many as 200 of them, though estimates differ. The oldest are dated about 700 B.C. Eighteen (sometimes fewer) are rated as the "principal" Upanishads. Radhakrishnan includes all these. The transliterated Sanskrit text of each verse or section is followed by the English translation and such notes and commentary as it seems to require. The extended introduction is a comprehensive analysis and exposition of the Hindu philosophy and religion. The excellent two-volume work of Nikhilananda (Harper, 1949-52) differs from Radhakrishnan's in including only seven Upanishads, without the Sanskrit text, and in providing a much more extended verse-by-verse commentary. There may be other differences which this reviewer cannot fathom. The Upanishads are regarded as presenting the substance of "Vedanta wisdom." For Western students the best advice is: (a) Do not neglect this field of Oriental thought, but study it in its best presentations such as this, and do not read just a few chosen verses that have been selected for your admiration, but read a lot of it. (b) Do not be intimidated by either the Sanskrit words that are sprinkled through every exposition of Hinduism or by the aura of sanctity that has been thrown about the "wisdom of the East," but read it with a mind at once open and critical. W.E.G.

CORRESPONDENCE

Anti-Anemia

SIR: If the "mood" of repentance were as strong in this country as it appears to be in Europe perhaps the Evanston assembly could speak of Christ as the hope of the world. I refer now to Mr. Garrison's brief review of *The Christian Hope and the Task of the Church* (Aug. 4, p. 927). It must be a semi-repentance before God and a semi-dependence on God that would describe "total depravity" as mere "verbal self-flagellation." If you can say to God, "O God, it's not all my fault . . ." then you begin a debate with God about the facts of your sinful life.

This is confusion, not confession. It would add sin to sin to becloud the issue for searching man by telling him that Christ is not the only hope. Indeed not! There is yet hope ("health") in man. When both historic Lutheran and Reformed theology confess "total depravity," it would seem to be more than the contemporary mood of "a school of theological thought." This lowest-common-denominator theologizing that has characterized much ecumenical thinking hereabouts is pretty thin blood for a vigorous body of Christ.

ALBERT E. GLOCK.
Christ Lutheran Church,
Normal, Ill.

Why Not Washington?

SIR: I agree with your oft repeated opinion that New York is a very odd place to set up the headquarters of our National Council of Churches. But in your well reasoned and enthusiastic campaign in favor of Chicago you have failed, I believe, to make a suffiiently thorough survey of the problem in its totality. If the primary consideration is to make the presence of the National Council felt in every home in America, then it would seem that the headquarters should be in Washington —a city which did not even appear on the list of those considered.

Comparatively speaking, which do you think would be more effective: the National Council with its headquarters in New York or Chicago, or the National Catholic Welfare Conference with the nerve-center of its vast organization planted squarely (as it has been for many years) in the middle of Washington? Wherever the National Council may locate now, I am sure the logic of events will eventually force it to pull up roots and move to the capital.

R. KENNETH MATTHEWS, JR.
Los Angeles, Calif.

Self-Incriminated

SIR: Roy W. Abel's letter, "Ministerial Shock Treatment" (Aug. 11), serves to support the conclusion—which he implies is unfounded—that there are those who are attempting to "undermine ministers and disrupt congregations." What more damning, undermining and disruptive condemnation can be made in this day of suspicion than his unsupported, sweeping generalization: "And certainly no professional class has made a poorer showing in the struggle against communism"?

EARLE C. HOCHWALD.
Congregational Church,
East Cleveland, Ohio.

Next Question

SIR: "Free Foundations" (July 28): "What," you ask, "can possibly be the purpose of an effort to discredit philanthropic foundations by pinning on them, or on some of them, the dreaded label 'subversive'?" The answer to your question is very simple. The right wingers (economic royalists, reactionaries, American-style fascists) hope to win back some of the unrestricted economic power they have lost during the last 20 years. And they do not care how it is done.

United Church, WARREN P. WALDO.
Craftsbury Common, Vt.

Correction

SIR: In your editorial, "Free Foundations" (July 28), you state that the Carnegie Corporation "helped establish and endow the American Library Association." The American Library Association was organized by a group of college and public librarians in 1876, and thus was in existence for 35 years before the Carnegie Corporation was chartered in 1911. Since 1911 the American Library Association has received grants from the Carnegie Corporation, but it was a going concern long before the Carnegie Corporation came into existence. THOMAS S. HARDING.
Evansville College,
Evansville, Ind.

NEWS of the CHRISTIAN WORLD

Second Assembly Week Brings Debate On Reports from Groups, Sections

Humidity and Heat Match Rising Tide of Discussion—New Presidium Elected After Delay—Formal Programs Taper Off as Business Becomes Order of the Day

EVANSTON, ILL., Aug. 29.—The second week of the World Council of Churches' Second Assembly here has been marked by a "settling down" after the introductory speeches and presentations of initial sessions. Not that such "settling down" implies any sort of diminished activity; if anything, life has become even more hectic than it was during the assembly's opening week for the 1,600 delegates, consultants and accredited visitors gathered here from 48 nations.

This has been particularly true for the "official" badge-wearers—delegates and consultants charged with taking in hand the preliminary working papers and out of them fashioning satisfactory-to-all reports to be presented for "reception" by the voting delegates at stated plenary sessions. In groups of around 100, they have met this week for five two-hour consultations by 15 main-theme groups, six sub-theme sections and seven committees on W.C.C. business.

A Trying Environment

Technically, things were considerably improved over last week. Engineers at last managed to get the loud-speaker system in McGaw hall up to that standard of efficiency visitors from abroad had been led to expect to find in the United States. Augmented free-bus service has brought into close alignment distant points on the campus. Larger quantities of mimeographed copies of plenary session speeches are on hand.

Atmospherically, there has been much to be desired. Each weather bulletin has been more dispiriting than the last: humidity higher than temperature, frequent thunderstorms which brought out a wide variety of raincoats and umbrellas and left in their wake bedraggled garments, shortened tempers, respiratory miseries and (for motoring visitors) a plague of carburetor vapor-locks. But the business of the assembly went on.

The first report of the drafting committee on the main theme, "Christ—the Hope of the World," was presented by Bishop Hanns Lilje of Germany, coordinator, on Wednesday morning. Immediately, "second coming" differences arose on the assembly floor, and the "statement" which is to precede (and supposedly explain to nontheologians) the long document prepared by the advisory commission of theologians, was sent back for rephrasing. The same thing happened when it was resubmitted at that evening's session, and at the third attempt Friday morning. A newsman from Great Britain had a solution: "Lock this college of cardinals up in a room and keep the key until they come through."

The final disposition of this controversial report, made on Saturday night, is described in another news-story in this issue.

Section reports began to trickle in by the end of the week. Evangelism (Section II) was the first; it was presented by Bishop Richard C. Raines (Methodist, U.S.A.). Some minor amendments were adopted, some rejected by the delegates. The main argument developed over an amendment proposed by Canon R. Kenneth Naylor (Church of England in Canada) to add to the list of important methods of Christian nurture (Sunday schools, youth programs, Bible fellowships, discussion groups, church training in the home) the words: "and where it can be had . . . in the day schools."

Religious Education in Schools

The amendment was adopted by a comfortable majority. Then, gathering their wits after matters had moved ahead, Charles P. Taft, Bishop G. Bromley Oxnam and Reuben Nelson of the American Baptists came to the microphone to protest the adoption, pointing out that in the United States, where this is a controversial matter, it might be interpreted as putting the World Council behind religious education in the public schools. They called for reconsideration and deletion. Deletion would probably have come had not Henry P. Van Dusen of Union Theological Seminary come to the amendment's aid by moving that the matter be referred to the drafting committee for possible revision, then resubmitted to the delegates. That's where it stands as this is written.

Section III (on social questions) brought in its report entitled "The Responsible Society in a World Perspective" on Friday afternoon, the presentation being made by C. L. Patijn, layman and Holland government official. Discussion continued into Saturday morning's session. That recurring phrase, "responsible society," was coined at Amsterdam to define a society "where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and to the people whose welfare is affected by it."

The report said that Christians are called on "not to shoulder the burden of this world, but to seek justice, freedom and peace to the best of our ability in the social order." One section dealt with the church in relation to communist-noncommunist tensions. "Only as Christians work for social justice and political freedom for all, and rise above fear and resentment, will they be able to meet the challenge of this conflict."

It soon developed—not only in the debate on this report but recurringly in other gatherings—that to many in this assembly "coexistence" is a forbidden word. It was moved from the floor that the one mention of ———— in the report be deleted, or that a substitute be found. (The controversial sentence: ". . . Christians living in different parts of this divided world may contribute to the creation of the necessary conditions for coexistence in different systems.") The assembly directed that the paper be returned to the drafting committee for handling and later report.

A *Chicago Tribune* reporter, known for his antagonism to "one worldism" and all its repulsive companions, found himself forced to describe the social questions report presented here as "surprisingly orthodox." He was pleased to discover that "the [John C.] Bennettisms" with which he had found the original working paper for the section "tinged" had been toned down.

The report on international affairs (Sec-

(Continued on page 1083)

Literalists Lose By Close Vote

Second Assembly Saved by Copts and Orthodox from Commitment to Conversion of the Jews

EVANSTON, Aug. 28.—The most spirited debate so far in the Second Assembly of the World Council of Churches dealt with the question of the Christian mission to the Jews. It emerged in the discussion of the assembly's comments on the report of the advisory commission of theologians on the central theme: "Christ—the Hope of the World."

The assembly had voted to refer the theologians' report to the churches without additional change, since the text published in June 1954 represented the third revision. (Most of this appeared in The Christian Century for June 16.) But it decided it should give the churches some indication of its own views on the report and on the central theme. Fifteen groups met for most of a week to discuss the theme, and their conclusions were melted down into one "Statement" by a committee headed by Bishop Hanns Lilje of Germany. The decision was to place this "Statement"at the beginning of the theologians' document when it was sent to the churches.

Why Evangelization Is Demanded

Evidently a considerable number of delegates felt that any statement on "Christ—the Hope of the World" would be incomplete unless it stressed the importance of the conversion of the Jews in relation to the Second Coming of Christ. The general idea, dear to many biblical literalists and some others strongly influenced by the Barthian approach to the Bible, is that Christ cannot come again until his own people have been evangelized and accept him as the Messiah. Hence, it is said, it is the duty of Christians who long for the Lord's appearance to give special and major attention to the evangelization of the Jews. Confronted by this demand, which was not in the theologians' report but arose in some of the 15 groups, the Lilje committee brought the issue before the assembly.

A report going around the assembly is that the issue of conversion of the Jews

arose here as a result of messages received by a number of people from members of Karl Barth's seminar at Basle. All urged inclusion of this subject in the message of Evanston. These messages had the result of raising the issue in a number of subcommittees, which passed the concern on to the Lilje committee. One theologian said it was the most successful piece of theological lobbying he had seen.

Votes for the inclusion of the subject came from Dutch, German, Danish and Norwegians principally. Their concern is essentially biblical (see Rom. 9-11). It is the opposite of anti-Semitic, since it was these same biblical passages on which help for the Jews in the midst of the Hitler persecution was carried forward by these same people. As first formulated by the Lilje committee, interest in conversion of the Jews was singled out as one present-day reason for Christian hope.

First to express opposition on the floor of the assembly was Charles P. Taft, lay delegate of the Protestant Episcopal Church. (This church is one of the few with as many laymen as clergy here.) Mr. Taft objected strongly to the reference to the Jews. Insisting that his views had no political implications, he said the reference would make for bad interfaith relations and would harm rather than help any valid evangelistic intention. He asked the secretary to record his opposition to the proposed wording and declared the proposal implied that the World Council of Churches was committed to a position he felt extremely unfortunate.

Eastern Churches Speak

When the issue came to the floor for debate, the Coptic and Orthodox churches in the Middle East and Africa rallied to Mr. Taft's side. Their delegates took the position that the reference to the evangelization of the Jews would be a handicap to the work of their churches and would complicate the relation of their churches with the World Council. They declared it a mistaken assumption that the Christian mission is required to give priority to the evangelization of any one nation.

This was challenged by a Scottish delegate, but without avail. When the vote was finally cast, the sentences urging the World Council to give special attention to the conversion of the Jews were deleted by 195 to 150. So by the narrow margin of 4 to 3, the council was saved from having to carry the banner of biblical literalism on this matter.

This issue, however, is by no means dead. Tonight, when the steering committee steered through the assembly with the greatest of ease the Lilje committee's third try at a statement, Franklin Clark Fry, in an acknowledged effort to appease the minority for the absence of any reference to converting Jews, presented a special resolution calling on the Central Committee to send down to the churches "for further study and ecumenical conversations" this issue. The Anglican Bishop of Jerusalem thought this a ruse to escape further entanglement with the question, on which he said that the assembly had made an "improper decision." But the assembly voted for the resolution anyway.

Thereupon Prof. Joseph Sittler, widely known theologian at the Lutheran seminary in Maywood, a Chicago suburb, read a statement signed by two dozen church leaders—most of them Europeans—which indicated that this study by member churches for the next six years is not going to be the fake the Bishop of Jerusalem anticipated. These churchmen declared that their concern for "the hope of Israel" is not political, but "wholly biblical." "To expect Jesus Christ," said Dr. Sittler, "means to hope for the conversion of the Jewish people." This statement was simply presented at Evanston. It is to be expected, however, that it or something like it will be sent to the churches as part of the worldwide discussion voted by the assembly of the relation of Jewish conversion to the Second Coming.

Assembly Behind Schedule

As of this date, the assembly is considerably behind schedule, and it is difficult now to see how it can give careful attention to all the statements and problems which will come before it by next Tuesday noon, when it must adjourn. Many delegates from abroad have air or sea passages booked, and Northwestern University, the open-handed and magnificently generous host to the conference, has to speed the parting guests so that their place may be taken by incoming students.

H.E.F.

South India Communion

Rites of Newly United Church Prove Moving Ecumenical Experience

EVANSTON, Aug. 29.—One thousand Christians gathered at 8 o'clock this Sunday morning in the First Methodist Church for a communion service according to the rites of the Church of South India. Impressive, moving, beautiful are the adjectives that came at once to mind, but all were inadequate to this most ecumenical experience of the Second Assembly of the World Council of Churches.

The authors of the liturgy for this new church have moved with grace and confidence among traditions and liturgies old and new, high and low, catholic and protestant. The sacramental service they have shaped, however, has wholeness and integrity. It is no literary potpourri but the dynamic and extremely personal vehicle of Christian communion with God and each other. It is hard to think of another liturgy in use today which is so extraordinarily right in this regard.

The Church of South India had an advantage, of course, in the moment in church history in which it was born and in which it could plan its worship. It had traditions to choose from, with some record of how each had worked out in the past. More than that, it came to birth in a time when Christian truth was more and more being interpreted in terms of personal encounter. This communion service is full of the worshipful working out of that theology.

'Kiss of Peace'

The high point of encounter comes just before the offertory, when a very personal salutation is passed from celebrants to participants, and then from person to person through the whole congregation. This is the symbolic "kiss of peace" or "The Peace" as the bulletin lists it:

> When the Peace is given, the giver places his right hand against the right hand of the receiver, and each closes his left hand over the other's right hand. The Peace is given before the offertory (see Matt. 5:23, 24) as a sign of fellowship, and the offertory sentences recall St. Augustine's teaching that the sacrifice we offer is our unity in Christ. The celebrant gives the Peace to those ministering with him and these in turn give it to the congregation. Everyone who receives the Peace will pass it on to the person sitting next to him. It is suggested that each person as he gives the peace will say in a low voice, 'The peace of God be with you.'

In the grip of hands, the meeting of eyes, the murmured prayer there is a flash of recognition and communion in which the whole sacrament becomes new and startlingly real. There was no embarrassment, and some worshipers reached out to others than their neighbors, especially to the beloved bishop, Lesslie Newbigin.

Congregation Participates

Almost equally personal was the participation required of the congregation throughout the service. To the people were committed all the responses, many unison prayers, the creed, hymns, even a benediction. The choir which was so beautifully in solo evidence in carrying forward the high Methodist service of the week before, had almost no utterance of its own in this service. The people before the table joined the celebrant behind the table in making this one act of worship and communion by all present. Nothing was done "for" anyone. All the worshipers were involved in everything that happened.

Equally noteworthy was the high place given to the reading and preaching of the Word. The sermon was an integral part of the communion; it was no meditation or sermonette or homily, but a full-scale expository sermon, delivered by the Rev. J. R. Chandran.

The elements themselves were received at the chancel rail by the people who came forward row by row. One of Bishop C. K. Jacob's associates served the familiar tiny cubes of ordinary bread to each communicant, and then another bearer served the wine (grape juice in Evanston). This was done according to an ancient Syrian custom, the server dipping a spoonful from the goblet for each person and putting the spoon to the lips of the communicant. Balancing that precious antiquity was the singing at the close of Georgia Harkness' new hymn, "Hope of the World."

Many Sources

Whatever its various sources and their different times, however, the service is without a seam. The only place where previous loyalties show through is in the liturgical manner of the various ministers. Those who once lived in more "catholic" allegiance continue to sing their prayers with the old speed and monotone. Others who came from more "protestant" attachments were grave and deliberate as of old.

But even these marks of the joining are disappearing. The Indian preacher worked with the skill and thoroughness of a Scotch Presbyterian rightly dividing the word of truth, and the Scotch Presbyterian Bishop Newbigin moved with the physical gentleness and grace of the Indian saint. Here is something brand new made of everything old by Christians who trusted God and risked all to find communion with him and with *all* his others.

T.A.G.

Worship Frames Assembly Days

Morning Services, Evening Prayers at First Methodist Church Prove Meaningful to Visitors

EVANSTON, Aug. 28.—Many of the delegates and visitors to the World Council of Churches' assembly have expressed the opinion that the theological discussions and tensions at McGaw hall and in the sections have been clarified, if not transcended, most adequately during the 45-minute worship services held each morning in First Methodist Church as a part of the diurnal council round.

The nave of the church has been comfortably filled each morning at 8:30, attendance varying from 800 to 1,200—delegates, consultants and accredited visitors, plus many general visitors and townspeople. Some of the delegates have admitted that fatigue from the long schedule of the day before has led to discreet absences, but others have attended daily, feeling the morning prayers to be the indispensable vital center from which the assembly's activities have emanated.

Clergy from Many Communions

The worship has been ecumenical in that it has included as celebrants representative clergy of many ecclesiastical backgrounds, each responsible for determining the order of worship for his appointed day. No one pattern has been followed, though in general there has been a simple order of worship including prayers, hymns and a sermon. In a few instances the clergy have asked for prayer in silence. Announcements have been kept to a bare minimum, taking the form only of mutual concern for members of the assembly, as when prayers were asked for Richard Fagley, a council staff member ill in the Evanston hospital, and when the announcement was made that John Forester-Paton of Scotland, president of the World Alliance of Y.M.C.A.'s, had died on the way from McGaw hall to his lodgings the preceding night.

Trilingual Hymnal Used

The hymnal used for all council worship services is *Cantate Domino*. Prepared several years ago by the World's Student Christian Federation and recently revised, it has been decked out in a special jacket bearing the World Council symbol. First Methodist Church choir members, led by Austin C. Lovelace, minister of music, have occupied the choir stalls in large numbers every morning, although anthems have not been the rule. The hymnal contains hymn texts and orders of worship in English, German and French. It has been a glorious experience to hear the three languages used simultaneously by the worshipers, without confusion of any kind. Some American visitors have sung the German or French words, trying out the languages they got a smattering of in school. Prayers, likewise, have been in three languages.

Prof. John Baillie, chairman of the worship program, explains that the services are designed to overcome one factor keeping Christians apart—the differences in the way they worship. They offer an opportunity for people of different traditions to

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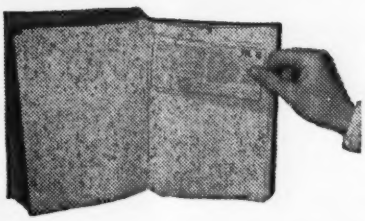

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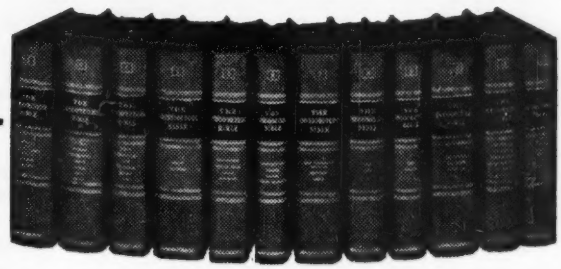

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understand and participate in forms of worship other than their own.

The sermons have been mostly expository, based on I Peter, a portion of which delegates have been encouraged to read daily as part of their personal devotions. All sermons were prepared in advance, and worshipers have been handed copies in the language of their choice. As a result, no pulpit oratory has flourished, most of the worshipers following the mimeographed copies in their hands. Many have said that the sermons have sunk more deeply into their hearts and minds because of the combined auditory and visual confrontation.

Varied Theological Views

As might be expected, the sermons have covered a wide range of theological views, ranging from Anglican objectivity (as in the case of the Bishop of Durham's "A Royal Priesthood") to National Baptist J. H. Jackson's plea for suffering as "a lofty ideal." The Mar Thoma metropolitan sounded a strong social-action note. One woman minister participated—Elsie Chamberlain, a British Congregationalist whose husband is an Anglican clergyman. Miss Chamberlain (she prefers to use her maiden name professionally) said: "I think we have got used to the devil in the guise of tradition—who digs in his heels and ours against the guidance of the Holy Spirit."

One of the new council presidents, Bishop S. U. Barbieri of South America, pointed to the suffering of the early Christians under persecution: "Christian suffering is not a curse, it is a crown; it is not a sign of foolish stubbornness, it is the purifying fire of faith on its way to victory. God transforms the bitter cup of persecution into the sweet wine of his eternal joy."

Among others who have conducted morning prayers are Gerald R. Cragg of the United Church of Canada, Bishop Hanns Lilje of Germany, Prin. A. L. Haddon of the Associated Churches of Christ in New Zealand, and R. Stuart Louden of the Church of Scotland.

On the days when Holy Communion according to the various rites was celebrated, no morning prayers were held, thus emphasizing the priority of the eucharistic celebrations in this ecumenical gathering. A report on the Church of South India service appears on page 1074.

Evening Prayers

A 20-minute prayer service is held at First Methodist Church at the close of each day's events except for the two Sundays, the evening of the Ravinia park orchestra concert and the Saturday evening preparation for communion. A standard form for these services is followed, with the hymns, Scripture, prayers and audience responses alternating between German, French and English. While they do not attract as many worshipers as do the morning services, they are proving treasured moments for those who participate in them. For these services too the *Cantate Domino* hymnal is used.

By the way, visitors have besieged the bookstore seeking to purchase copies of the hymnal. Unfortunately no supply is on hand, but those asking for them are being advised to order direct from the World's Student Christian Federation's New York offices, 156 Fifth Ave., New York 10.

KENDIG BRUBAKER CULLY.

Cahn Program Attracts Many

Accredited Visitors Find Their Sessions Continually Exciting—Hear Role of Laity Expounded

EVANSTON, Aug. 25.—The program in Cahn auditorium for accredited visitors to the World Council's Second Assembly held its final session today. These programs, designed to keep a.v.'s busy while delegates and consultants wrestle in group, section and committee sessions, have proved highly interesting to all who have found their way into the pleasant air-conditioned hall. The enthusiasm apparent last week continued as this second week's program moved ahead.

Appearing on Monday afternoon to discuss the refugee problem, Elfan Rees, W.C.C. adviser on refugee affairs, criticized the failure of the U. S. Congress to appropriate $500,000 for the refugee fund of the United Nations. It was not easy, he said, to be critical in a host country; but he felt that he must point out that "by so acting America has exposed to the possibility of starvation thousands of refugees were it not for the charity of the other nations which have indicated their intention of bearing their share of international responsibility for these tragic people."

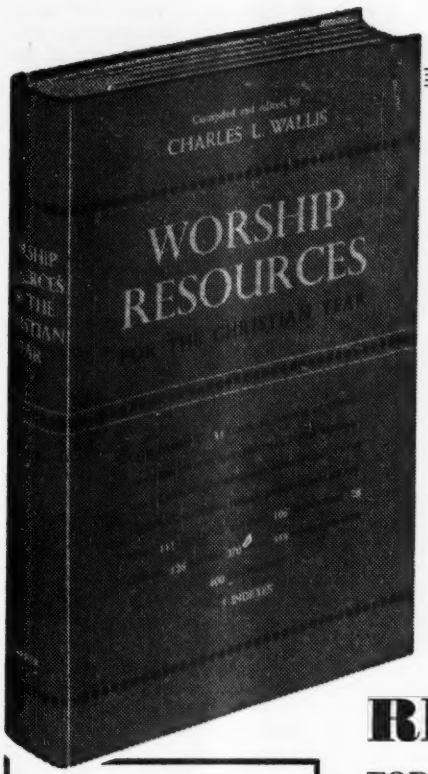
While deploring this particular failure, Dr. Rees spoke with admiration and gratitude of the American "record of international charity since the war." Since the Amsterdam assembly, he reported, "seeming miracles have been accomplished" in dealing with the refugee problem. But he warned against letting this success prevent equal effectiveness in meeting the continuing and changing problem of uprooted peoples, pointing to the growing numbers of refugees in the Near East, Korea and southeast Asia.

'Our Daily Work'

Tuesday morning's session was devoted to the relationship of God's calling to man's daily work. Speaking on the biblical teaching, Canon Alan Richardson said that in the New Testament the Christian's vocation is simply to be a Christian, to witness to Christ. Unless his daily work is of a character that contradicts this witness, it is of secondary importance. A man's duty is not fulfilled primarily in the selection of a particular job, but in making his Christian witness in whatever work he may find himself.

J. Irwin Miller, chairman of the board of Cummine Engine Company, Columbus, Ind., and a consultant here from the Disciples of Christ, analyzed the state of mind of the contemporary American business man. The business man's confusion and sense of frustration, he said, is not the result of changed business conditions so much as of a change within the man himself. He can no longer be satisfied with the motives of accumulation and power which actuated earlier generations.

Dr. Elizabeth Schwarzhaupt, lawyer, jurist and representative of the Evangelical Church in Germany, said that totalitarian pressures during and since the war have forced German Christians to face more



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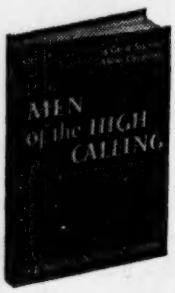

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directly the problem of their daily work and the calling of God. She described how this has become a central concern of the German churches, finding expression in "academies" where people of various occupations study together and in great rallies where Christians from both east and west share their experience in seeking to be faithful in their daily work. "Never do we listen to each other more attentively than when we ask in common, assembled as a Christian community . . . 'How do we remain faithful to God in our daily work in East and West?' "

Religion in Soviet Russia

At another session Gustav W. Heinemann, mayor of Essen, and a member of the Council of the Evangelical Church in Germany, told of a recent visit to Russia at the invitation of the patriarch of the Russian Orthodox Church. Describing the restrictions under which the Russian churches work, Dr. Heinemann declared that the Orthodox, Baptist and Lutheran branches are still carrying on their witness. "The main thing is that Christianity also exists in the Soviet Union," he said, and added that those fellow Christians need our prayers of intercession.

The concluding sessions for accredited visitors were devoted to discussion of the ecumenical movement itself. Samuel McCrea Cavert, U. S. executive for the World Council, pointed out that two main points of concern are "how to make ecumenical Christianity a vital reality in the local congregation," and how the various world-wide confessional bodies are to be related to the World Council. Both Dr. Cavert and Carl Lund-Quist, executive secretary of the Lutheran World Federation, expressed confidence that at present the confessional bodies are cooperative rather than competitive with the council. But they acknowledged that care must be taken if this relationship is to be maintained. The final meeting of accredited visitors was devoted to a panel discussion on how the ecumenical movement can be vitally related to local congregations.

HENRY G. RUARK.

N.C.C. Film Presents Picture of India

"Village of the Poor," 28-minute 16 mm. sound film depicting how the lives of the people in a village in India have been transformed by the influence of its Christian leaders, has been released by the National Council of Churches' Broadcasting and Film Commission, 220 Fifth Ave., New York 1. It may be rented from the commission or religious film libraries at $8 in black and white, $12 in color. It is designed to fit in with the joint mission study program for 1954-55.

Latin American Protestants Have Church School Curriculum

For the first time the Protestant churches of Latin America are to have a complete indigenous Sunday school curriculum, initiated and developed in the Spanish-speaking countries of the continent. It was sponsored by the committee on cooperation in Latin America of the National Council of Churches' Division of Foreign Missions. Conferences are now being set up to train church school teachers in use of the graded materials.

Press Dogs Iron Curtain Visitors

Hromadka, Peter, Beresczky Show Restraint under Heavy Pressure for Sensational Statements

EVANSTON, Aug. 28.—Many Americans who have been getting their ideas of the Evanston assembly from the daily papers may be forgiven if they think that bickering over the part played by 11 delegates from iron curtain countries is the principal thing that has been going on here. What is the real story?

As far as the assembly itself is concerned, the delegates from Czechoslovakia and Hungary have made important and interesting colleagues, but they have not been the storm centers some feared they would be. As the World Council promised when U.S. visas were requested, these visitors came as churchmen, to witness and contribute to the unity of world Christians. They behaved that way, too. They neither proselyted nor rabble-roused. Soberly and earnestly they entered the debate in sections and in plenary sessions; they listened seriously to the vigorous opposition arguments that beat at them from all sides. Friendly, and somewhat retiring, they were neither lionized nor ignored.

Dr. Josef Hromadka, who lived in the United States for eight years during and following World War II, was usually surrounded by friends and former students, eager to greet him again. Bishop John Peter, the Hungarian whose visa was limited to Evanston, confined his political and economic comments to sectional meetings of the World Council, where they were always countered in free debate. Beyond that, his contacts with Americans apparently were limited to a very few friendly visits where the talk was of theology and church history and parish life. The other nine delegates stayed close to quarters.

He Had His Job to Do

A part of the secular press was determined to make news of the visitors, whose deportment evidently was disappointing in its total lack of the dramatic or aggressive or ominous. One of the worst examples of the deliberate journalistic manufacturing of an incident starred Dr. Hromadka and a photographer for a Chicago newspaper (not the *Tribune*). During Pres. Eisenhower's address at Deering Meadow the photographer took his post a few feet away from Dr. Hromadka, snapping his shutter incessantly through the hot afternoon, evidently determined to catch the Czech off-guard. Editor G. E. Ruff of the *Lutheran* vigorously protested this as "persecution." Other Americans joined the protest, and Bishop Newbigin of South India tried to reason with the man. His answer to all was that he "had his job to do"—and he did it.

Dr. Hromadka applauded the President politely enough whenever the crowd did. The photographer, however, finally caught three split seconds when Hromadka's hands had fallen while his neighbor's were just falling. The pictures that appeared the next morning showed the visitor apparently sitting out the crowd's applause. Those who

can judge even suggested that the photographs had been retouched to improve the effect.

Balancing this deliberately dishonest treatment, however, was a later exhibition of outstandingly responsible journalism, joined in by another reporter of the paper that was so offensive in Deering Meadow. Wire service stories reported early in the second week of the assembly that Congressman Bentley had invited Bishop Albert Bereszcky to testify before the House committee investigating violations of religious liberty in iron curtain countries. The congressman's wire was read by him over television and released to the press long before the bishop received it. Rumor had it that Bereszcky was angered by this rudeness. Reporters in Evanston were under pressure from their papers to get the inside story, but "no comment" was the rule around World Council headquarters.

Telegrams to Bentley

Finally, at the Friday morning press briefing, the bishop's reply was read by Charles C. Parlin, chairman of press arrangements for the assembly: "Your telegram received. Do not accept your invitation. Reasons given in telegram Dr. Fry." Mr. Parlin then read Franklin Clark Fry's telegram to Rep. Bentley: "Recalling our long conversation in your office in Washington in early August, I am amazed at your telegram inviting church delegates from Hungary to testify at public hearings of your congressional committee. As you know, these men are here exclusively for church conferences, and this fact heightens the impropriety of your proposal."

Mr. Parlin went on to explain that the invitation to testify was in clear violation of the agreement whereby the iron curtain delegates were admitted: to attend a meeting of Christians, not to argue politics. He added what should have been clear to all, that the delegates in question had been conducting themselves in exemplary fashion. "They've attended strictly to World Council business," he said. "The only attempts made to involve them in outside matters have been made by Americans. . . . Their presence here has made a contribution to the World Council meeting. We've had a chance to argue with them, get their point of view, and understand them a little better." Parlin then praised the state department for admitting them, and suggested that the press should be grateful for the government's recognition of the rights and dignity of Christians.

Then, impromptu and on his own, Mr. Parlin expressed his own attitude on the issue, speaking from his experience as vice-chairman of the National Council's committee on religious liberty. His appearance before a congressional investigating committee as Bishop Oxnam's counsel was evidently fresh in his mind as he deplored the refusal of the committee to take seriously the changes in procedure urged by the National Council of Churches, the C.I.O. and the American Jewish Committee. He further observed that this being the case, he would not want to subject anyone to such investigation. You could not keep committees from investigating Americans—that's their business; but foreign visitors—no. He spoke with heat, and then apologized for his inability to hold himself in on this subject. He also dissociated himself from the World Council in these free-hand opin-

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2. A token gift is not made "token" by just the size of the gift but by comparison to the financial ability of the giver to give—by the need of the giver to give.

3. A token gift is not just one that is small in amount. It is even more likely that the family with the greater giving ability is making a token gift in an amount that may seem large when compared to some real gifts.

4. A token gift is *not a gift* because "to give" is defined as "to bestow freely without return." Therefore, a contribution to a church which is only large enough to cover the giver's proportionate share of the church expenses (for services received and facilities used) is not a gift but only a payment—like dues to a club.

5. A token gift is like a zero. It can be increased by a percentage, or even multiplied a number of times, and it will continue to be only a token gift.

6. A token gift is obviously an excuse for not making a real gift and it robs the giver of the positive acceptance of Christian responsibility and the pleasures that go with real giving. People enjoy doing those things which they do well.

7. A token gift is not strong enough to pull more than equally token interests—in the giver's own spiritual life. Christ said "where your treasure is, there your heart will be also." He put treasure first, with the degree of interest dependent upon the proportion of the treasure as explained in the parable about the widow's mite.

8. A token gift cannot be considered as a positive spiritual action, therefore it must carry with it either a neutral or a negative spiritual reaction. When confronted with a requirement for action, a token giver cannot be expected to take a positive action.

9. A token gift is worse than no gift because:
A. it tempts others to make token gifts to the church.
B. it helps the church enough (only financially) to conceal the requirement for better than token gifts from others.
C. it soothes the conscience of the giver.
D. it avoids, or at least postpones the day of decision for, true Christian action.

10. A token gift is a sin because the family which is not giving as much as it needs to give to its church obviously is worshipping its dollars more than it is worshipping the Lord, and therefore is breaking the first and the most important of the Ten Commandments.

11. A token gift is a form of spiritual suicide which can involve the innocent giver who is not properly led and guided in spiritual dollar giving by the responsible leaders of the church.

12. A token gift is indicative of a bad habit of giving. People must be taught how to overcome bad habits—but they instinctively resist and resent being taught. Christ was a teacher and they crucified Him.

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ions, since the reasons officially given by Dr. Fry in his wire to Bentley were advanced on other grounds.

Parlin's volley was received by the press with applause. Then, led by a reporter from one of the world's greatest newspapers, men from the secular press rose to announce that they would put aside the temptation to make spectacular headlines of Mr. Parlin's speech, and would limit themselves to Dr. Fry's reasons for rejecting the congressional bid. All knew that if others in their midst did not share their concern to protect the World Council from embarrassment, the honorable reporters would be scooped and their jobs jeopardized. But they took the chance, out of gratitude for Parlin's confidence in them, and respect for the great international organization they were reporting.

Dr. Hromadka was center-stage again at the press conference on Friday afternoon. With characteristic intensity he tried to

(Continued on page 1082)

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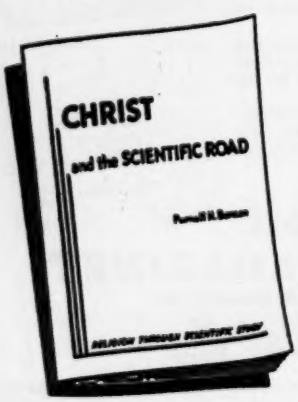

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Communion Balks Students Also

Delegates to World Christian Federation Meeting Cannot Hold Common Observance of Sacrament

EVANSTON, Aug. 29.—Summer is almost over, but the conference season certainly is not. During the second week of the World Council assembly 200 graduate students from 26 nations were convened by the World Student Christian Federation. Meeting at the National College of Education, half a mile from McGaw hall in Evanston, the W.S.C.F. took full advantage of the great conference going on. Christian leaders from all over the world were in good supply for set speeches and for discussion leadership. Evening plenary sessions of the W.C.C. assembly were attended by all the international students. The subjects under discussion in the assembly figured largely in the student conference.

Yet there was a separate identity and integrity to the student organization's meetings. This was not the *ad hoc* conference it might have been, called principally to get the participants to Evanston for a view of the main event. Partly this independence stemmed from the W.S.C.F.'s consciousness of its age. Founded by John R. Mott in 1895 it stands in the history of the ecumenical church as an early forerunner of such later developments as the World Council. There was just a little of the indulgent grandfather in the attitude of the students toward the graybeards meeting in McGaw hall. More responsible for the success of the student meeting, however, was a resolution by both leaders and led to treat all the general problems of the assembly strictly in their student reference.

Communion a Stumbling-block

Morning-long Bible study was led by Joseph Haratounian of McCormick Theological Seminary, and Krister Stendahl, recently arrived from Sweden to take up his new teaching duties at the Harvard Divinity School. Midday speeches developed into afternoon discussions when delivered by Hanns Lilje, D. T. Niles (who delivered his fourth entirely different lecture on evangelism in ten days), M. M. Thomas, Frederick Nolde, Benjamin Mays, Hendrik Kraemer, Robert Mackie, Philippe Maury, John Baillie and Josef Hromadka. Faculty participants met three times by themselves during the week, as did graduate students and theological students. These three special interest groups were convened by Keith Bridston, William Stringfellow and Edward Dirks.

It should be a matter of pride to churches of the Anglican tradition that so much of the leadership of this international society of Christian students has come from that communion. Like many of their denominational elders, they have taken front-rank places in the progress toward church unity. It will be a matter of concern to all churches, however, that once again the sacrament of communion turned the well-cleared road into a blind alley.

There is a certain tradition in the W.S.C.F. which avoids the problem of communion in their ecumenical meetings by omitting the sacrament. A general dissat-

isfaction with this solution was manifest last week, though with some fear that a temporary expedient was on the point of becoming an evasion. There were repeated discussions of the problem, a good deal of that special student exercise called "soul searching," advice from as trusted a counselor as D. T. Niles to the effect that the students were not availing themselves fully of the special opportunities granted them even by their strictest denominations—but still no communion.

More Anglican than Chichester

One new line that came out of all the agitation was the argument by opponents of common communion that a special student ecumenical celebration of the sacrament would underline the fact that such commonality was possible only in extraordinary situations—and no one would want to admit that. Others were willing to risk that, feeling that the more telling testimony would be that at least *this* much is possible, a kind of foretaste of future maturity. These latter might have suggested the good offices of the Church of South India in this connection. Ministers and bishops of that new church, with generally recognized ordination, probably would have been glad to spread one table for all the students. The colorfully robed primates of high churches East and West were humble communicants in the World Council service according to the rites of the Church of South India on Sunday.

Students who would object to including such a Christian occasion in their schedule are considerably more royalist than the king—or more Anglican than the Bishop of Chichester. Something did come of all the discussion, however. Representations are now being forwarded to Geneva headquarters of the W.S.C.F. urging the whole question of intercommunion for immediate and intensive study, in hope that this impasse may speedily be resolved.

As the conference breaks up tomorrow morning, many of the participants will hurry to other student meetings at Williams Bay, Wis., Lake Forest College, Western College for Women in Ohio, and points north, south, east and west. Summer is almost over, but the conference season certainly is not. T.A.G.

Back to Batavia

Layman Who Wanted to Help Finance Ecumenicalism Brushed Off

EVANSTON, Aug. 23.—L. H. Schultz is a layman from Batavia, N. Y., who has made the ecumenical church a personal cause. As president of the Blue Bus Lines that run from Buffalo to Rochester he has made a Christian vocation of his executive responsibility. As an active layman in the First Presbyterian Church of Batavia he has served the local church. It was when he became treasurer of the New York state council of churches, however, that his Christian executive imagination and energy first focused on the ecumenical movement. Most laymen respond positively and gratefully to word of the organized effort for Christian unity, none more than Mr. Schultz. He has been able to bring with him in his enthusiasm some of the generosities of businessmen long disaffected by clique-churches

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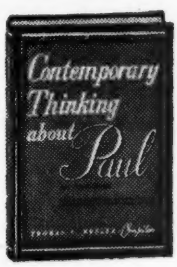

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but now excited by the good news of new directions.

This successful executive, now in charge of the practical affairs of a state council of churches, has lately been working on a plan to finance adequately the ecumenical church at all its levels. With the advice of national church officers, he has developed what he calls the "Ecumenical Tithe" plan. Briefly, the suggestion is that each local church give a tithe of its total operating and benevolence budget to the city or county council of churches of which the congregation is a member. That council would in turn give a tithe of its total income to the state council of churches, this tithing then being repeated state to national and national to world. Difficulties are obvious to the authors of the plan, and they continue to work on the idea. Variations have been worked out to meet all kinds of special situations.

Among laymen and in the churches acquainted with the plan, enthusiasm for it has mounted. Local groups of laymen have studied it and urged it to the attention of the New York state council of churches, which is giving it serious study. The boards of the First Presbyterian Church of Batavia have already voted to give a full "ecumenical tithe" in their next budget to the proposed Genesee County council of churches. Finally, it was decided that Mr. Schultz should take his plan to the World Council of Churches during the assembly meeting at Evanston. With two friends he made the trip, prepared to demonstrate the idea with his own gift of $500 to be apportioned on the spot among state, national and World councils.

The three men arrived for the opening service of the general assembly on Sunday, and in the days following tried to get the attention of authority at least long enough to find out what channels they ought to be using. They were encouraged because much of the talk around Evanston had to do with the laity and its full Christian stature and the use of its imagination and energy. They were bold because they knew that they, and not just the officers, were of the churches which the World Council is meant to serve. They persevered because they did not think they were trying to sell something, but were seeking the advice of their council on a plan they hoped could be perfected.

They got nowhere. Those who did listen, made no sense of the thing. No one suggested they see anyone else. There were no channels, evidently, for ideas born in Batavia. Laymen in general are to be encouraged (though there are only 36 American lay delegates), but these laymen in particular were thoroughly discouraged. On Thursday they went home. By now they must have reported the whole experience to the other laymen who, in their enthusiasm for the world church, had sent them to its council.

T.A.G.

The Catholicity of Protestantism

Edited by R. Newton Flew and Rupert E. Davies
Foreword by The Archbishop of Canterbury
Preface by
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CHURCHES IN SERIOUS INTELLECTUAL POSITION

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

Through no fault of their own, but by reason of dogmas inherited from the long past, the churches of today adhere to many beliefs that fail to square with disclosures of modern Biblical scholarship. The members and leaders of the churches are, in all cases, honest and sincere; but at the same time their dogmatic position obscures the past instead of illuminating the origins of religion. Statements of this kind, however, are necessarily vague and misleading unless the subject is made concrete.

All ancient heathen religion was wedded to political tyranny, social injustice, land monopoly, and personal immorality. The bitter struggle of the Hebrew prophets against Baal and other heathen gods was primarily and fundamentally a war against the things that heathen religion represented. "The name Baal became the very signature of heathenism," declares Prof. George F. Moore, of Harvard University. The struggle eventually took the form of a conflict between Yahweh, as protector of "the poor and needy," and Baal as god of the wealthy. The prophet Jeremiah states the situation as follows: "Baal hath devoured the labor of our fathers from our youth—their flocks and their herds, their sons and their daughters" (Jer. 3: 24. Cf. Jer. 11: 13).

The fight against "other gods," then, was not a mere philosophical opposition to deities that had no "real existence." It was a fight against an exploiting class that appealed to the cult of Baal as justifying their deeds and policies. The powerful campaign of the Hebrew prophets against Baal was the objective, historic force that led gradually up to belief in One God who requires mankind to do social justice.

And yet, the agonizing warfare of the Hebrew prophets against the exploiting class in the Hebrew nation has been transformed into respectability by statements such as the following: "The Bible stands for the true God against gods that have no real existence." Statements like the foregoing obscure Hebrew history and hide from view the essential features of the Bible. Misunderstanding of Scripture took its rise many centuries ago in connection with the development of what is called "Orthodox Belief." The churches of today have inherited their beliefs from the churches of the ancient Roman empire; and even among modern progressive people, the atmosphere of orthodoxy is more powerful than many would like to admit. But these misleading beliefs will sooner or later be expelled by the disclosures of modern Biblical scholarship as cultivated in our outstanding universities and forward-looking theological seminaries.—Suggestions will be found in a circular that you can obtain by sending a three-cent stamp to L. Wallis, Box 73, Forest Hills, Long Island, New York. (One free copy only.)

IRON CURTAIN DELEGATES

(Continued from page 1080)

explain his position in Czechoslovakia. It was plain to all who would listen that there was nothing simple, plain or easy about his own understanding of his position. He differed from most of his audience in his confidence in the present Czech government to create new forms of justice and equity in his country. He has thrown in his lot with those who promise there a classless society. He is helped in his own understanding of culture and history by the insights of Marxist analysis. He is not a Communist. As a citizen he serves a state whose analyses and aims he approves. He is under no illusions about the ruling party's illusions. He has made it as clear in Prague as he did to the reporters in Evanston that citizens of a classless society will still need salvation, and that the history which Marxists claim to understand so well is still not their history, but God's, and that there is no class or society or leader fit for our worship but only God the Father of our Lord Jesus Christ.

The agony of Hromadka's decisions and the danger in his independence were plain to all, and most of the reporters saluted them with solid applause. Some of their questions helped the Czech theologian to clarify his position further. To a query on the prohibition of religious teaching in public schools where education is built only on dialectical materialism, he was able to answer with his own typical dialectic. There is in such education, as far as it goes, some equipment for understanding the world. And insofar as it is an inadequate educational philosophy for Christians, at least they know what and where the enemy is.

They know what they have to deal with, and better. This he contrasted effectively with our own situation where many sub-Christian philosophies inform our education, but are so diffuse that we take them for granted, do them no battle, and absorb their materialism and secularism with our a, b, c's. He seemed to glory in a situation where he knew at last where the opponent stands, and has only to decide how far he can go with him, and when he must take his stand. Now Dr. Hromadka fears most the old situation where the real enemy gets in his lethal blows under cover of a camouflage-Christianity.

Iron Curtainers Vary

The upshot of it all is that no generalization is possible about our eastern European visitors. These are 11 churchmen who have found it possible, necessary or desirable to remain in the church in their countries, even when communistic governments have turned over their accustomed world. No one can say from the outside what decisions have matured in them. It seems possible that those decisions are different and cover a long scale. At one extreme there may be a Bishop Beresczky, disturbed, unhappy, sometimes tormented by the changes going on, but determined to stay with his flock no matter what. At the other extreme certainly would be Bishop John Peter, impassive, urbane, politically knowledgeable, apparently convinced that the communist hope is in line with the Christian hope and determined to keep the church in line. His sophisticated brand of "un-principled" Barthianism helps him make the endless adjustment of the church to the political realities.

Somewhere in between each extreme and the breaking-point in the middle, will fall the nine others. No one in Evanston has seen any reason to doubt the Christian integrity of any one of them. Many have questioned their political wisdom, and some their theological adequacy, but most will be glad that they were here to bear before the World Council the testimony they bore.

T.A.G.

ASSEMBLY'S SECOND WEEK

(Continued from page 1073)

tion IV) came in Saturday morning, presented by its chairman, Sir Kenneth Grubb of Great Britain, who had recovered from the attack of arthritis which hospitalized him last week. This too was "received," subject to minor revisions by the drafting committee, as directed by delegates from the assembly floor. There were requests for a more explicit avowal of church support for conscientious objectors (this came from Switzerland), for a reminder that the Christian in society has a duty to act as part of a "redemptive, suffering community," and for the deletion of statements which read as though the only power conflict is that between East and West.

'Received' vs. 'Adopted'

Section reports as they are presented here are not adopted as assembly actions, but are simply "received"—to be commended to W.C.C. member churches for study and debate, with subsequent report back to the Central Committee. This was the formula for handling reports worked out at Amsterdam in 1948. Its continuation here indicates that it has become standard operating procedure for W.C.C. assemblies. However, from the sections do come certain separate resolutions which, on adoption, are released as assembly actions.

Three such resolutions have been presented by the section on international affairs. The first, acknowledging that "the world is so broken up and divided that international agreement seems remote," calls for prohibition of all weapons of mass destruction, with provision for international inspection and control, together with mass reduction of other armaments; assurance that no country will engage in or support aggressive or subversive acts in other countries; assurance that peace, justice, freedom and truth shall prevail within and among all nations; continuation of nations "speaking to one another; avoiding rancor and malice and seeking ways to remove suspicion and fear," and for prayers that God will guide governments and peoples in the ways of justice and peace.

The second resolution requests the Central Committee to transmit the preceding one, which was called "an appeal," to member churches and urge them to bring it to the attention of the governments of their countries. The third expresses sympathy for "our fellow Christians [who suffer] in many parts of the world" and assured them of "our heartfelt concern, our fellowship in Christ, and the assurance of our prayers." At this writing (Sunday evening) these three resolutions have not yet been adopted, but it is expected that they will be tomorrow.

Delay—Then Election

While these reports were being hammered into shape and presented, important items of World Council business were going

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forward. On Wednesday night the nominating committee brought in the names of six world church leaders for election as presidents to serve until the Third Assembly meets some six years hence. The nominees were Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church (U.S.A.); Archbishop Michael, who presides over the Eastern Orthodox churches of North and South America; Prin. John Baillie of New College, Edinburgh (Church of Scotland); Bishop Sante Uberto Barbieri of Buenos Aires (Methodist); Bishop F. K. Otto Dibelius of the Evangelical Church of Germany; and Metropolitan Juhanon Mar Thoma of the Mar Thoma Syrian Church of Malabar (India).

It had been expected that the assembly would proceed immediately to elect this slate, but a 24-hour delay intervened when the delegates upheld a request from the Swiss delegation and Martin Niemöller of Germany that the committee take time to consider substitution or addition of a layman. (The intended nominee, it was generally understood, was Reinold von Thadden, famed leader of the German *Kirchentag*.) However, Von Thadden was reported "not interested at this time," and no one was eager to select the nominee who, if a layman went in, must be dropped. So there was little surprise when, the next evening, the committee reported that after careful consideration the request had been denied. Thereupon the six original nominees were duly elected. The Archbishop of Canterbury genially expressed the hope that they would learn to do nothing as gracefully as had their predecessors.

The assembly also named to the presidium a second honorary president: Ecumenical pioneer G. K. A. Bell, bishop of Chichester (Church of England). He joins John R. Mott, Methodist layman named honorary president at Amsterdam. Wednesday night Dr. Mott, now over 90, sat in the row of chairs high at the back of the platform where the presidents brood augustly, and rose slowly to his feet to acknowledge the ovation tendered him after he had been introduced as founder of the World's Student Christian Federation and the International Missionary Council, and thus forerunner and instigator of the modern ecumenical movement.

The assembly also approved the slate of members of the new Central Committee submitted by the nominating committee. To the important—in some eyes, the key—W.C.C. post of chairman of that committee it elected, on the committee's recommendation, Franklin Clark Fry, president of the United Lutheran Church in the U.S.A. The new Central Committee will meet next week after the assembly disbands.

No Change in Basis

It was announced that there will be no changes in the confessional requirement for membership in the council. The Central Committee considered and rejected requests for a broadening of the basis from the Religious Society of Friends of Philadelphia, the Presbyterian Church in Australia and the Remonstrant Brethren of Holland (the latter subsequently withdrawn). A request from the Church of Norway that "in accordance with the Holy Scripture" be added after "which" in the basis ("The W.C.C. is a fellowship of churches which confess our Lord Jesus Christ as God and Savior") arrived too late for consideration by the Central Committee. During the next six years preceding the Third Assembly it will be before the member churches for study.

The assembly adopted the report of the working committee on interchurch aid and service to refugees, which reviewed the work of the past six years and set forth the great need for continuing support by member churches and for cooperation with comparable United Nations agencies.

On Friday night delegates and visitors heard a short address of appreciation by the Bishop of Chichester for the generosity of Northwestern University in making its facilities available without cost to the assembly, and watched the presentation to Dean Emeritus James A. James of the graduate school of two 11-inch bronze plaques which are to be set in the walls of McGaw hall. A larger edition of the 2¾-inch bronze medallions presented by the American churches to official badge-wearers, these bear on one side the now-familiar W.C.C. ship-and-cross design, on the other a montage of types of churches around the

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world, with a tiny inset showing McGaw hall. A similar plaque will go into the walls of the host First Methodist Church.

Four Formal Plenary Sessions

Filled as it was with drafting, revising and presentation, this second assembly week saw only four formal-program plenary sessions. On Monday evening Nils Ehrenstrom of Sweden, director of the W.C.C. study department, presented his report. He summarized the work of his department and of ecumenical study in general as selection of priorities, cross-fertilization, integration and partnership. Dr. Ehrenstrom recommended establishment of a permanent ecumenical center for study and research, and suggested that if funds for it cannot be found in the regular budget, the W.C.C. seek them from private foundations or "other special sources."

Monday evening was also to have brought presentations from the youth department and from the Commission on the Life and Work of Women in the Church. But the McGaw hall cooling system was unable to compete with the unbearable muggy heat, and after several delegates had been escorted to fresh air, adjournment was voted and the business of hearing about women's and youths' share in church work postponed to an indefinite later time. Among the women and youth delegates there were more mutterings about being "second-class citizens."

On Tuesday evening Rajah B. Manikam presented the report of the Joint East Asia Secretary of the International Missionary Council and W.C.C. Then came addresses on evangelism through missions by Charles W. Ranson of the I.M.C. and Chandu Ray of Lahore, secretary of the Bible Society of India, Pakistan, Burma and Ceylon.

When Bishop Eivind Berggrav concluded his provocative address on "The Tensions of the World and Our Unity" at Friday night's "open" plenary session, the vast audience responded with a tremendous ovation; everyone was standing when the popular shirt-sleeved former primate of the Church of Norway finally rose to acknowledge the tribute. Also speaking on the same theme was Archbishop Michael, the council's new Orthodox president, who took that opportunity to protest against any but Eastern Orthodox entering iron curtain countries for evangelistic purposes once the curtain has fallen. "We Orthodox do not believe in, we do not encourage, we do not approve of proselytism," he said. "It means dissension, it means growth in our differences, the promotion of enmity and the intensification of hatred among men." Archbishop Michael also reiterated his hope for reunion of his church with Rome.

A Free Evening!

Thursday evening was "free"—and a most welcome respite it provided. Some delegates accepted the invitation to ride in chartered buses to a reception tendered by the Art Institute in Chicago, and to view the special exhibit of religious masterpieces on display there. Others who had not yet seen the motion picture "Martin Luther" took the opportunity to view it at the Coronet theater in Evanston. Others attended private parties—or, most welcome alternative of all—went to bed.

Saturday night the assembly really shifted into high grinding out reports. While Bishop Oxnam, who was presiding, found it hard to remember that he was only asking the delegates whether they would "receive" and not "adopt" the reports, the shows-of-hands came with a regularity and absence of debate which indicated that the delegates, with only two and a half more days to go, were ready to approve almost anything. Part of the reason for the absence of debate was, of course, the intense and wide-ranging discussion which had already occurred in the sections where the reports were written. But the influence of the "time's a-wastin'" feeling was also manifest.

Reports Grind Through

It was hot in McGaw hall again, and Madeleine Barot of France, making the speech on women's share in church life which had been blistered out on Monday, had a hard time holding the attention of delegates anxious to get on to voting. Moreover, the acres of empty chairs—for this was a session not open to the public—were hardly encouraging to a speaker who had a first-class speech. (Why certain sessions were closed to the public while loudspeakers outside McGaw hall carried every word so that it could be heard a block away is one of the Evanston mysteries.)

After Miss Barot finished, the three documents presented for assembly action turned out to be the much-revised "statement" on the main theme, the 19-page report (Section III) on "The Responsible Society in a World Perspective," and the extremely controversial report of Section V on "The Church Amid Racial and Ethnic Tensions." All three went through with no more than token discussion.

A Critical Editorial

As finally adopted, the "statement" which will be sent out along with the report of the theologians on "Christ—the Hope of the World," will form a curious introduction to that document. It is more of an editorial on than an exposition of the theologians' efforts, and it is not a very complimentary editorial. It stresses the report's shortcomings, and winds up with the faint praise that, despite its unsatisfying nature, "it is, however, a creative and provocative ecumenical statement of Christian hope for this day."

Remembering what happened at Amsterdam, part of the press was looking for big headlines when the social questions ("Responsible Society") report came up for completion. It had all the old fighting issues in it: capitalism vs. communism, church-and-state relationships, government in business and social planning, land reform, colonialism vs. growing nationalistic demands for independence, and many more. But it went through with scarcely a twitter of complaint, as satisfactory, apparently, to Hungary's Bishop Peter as to America's Charles P. Taft. The only amendment of any moment came when the Anglican Bishop of Singapore called for insertion of a cautionary sentence against too easy approval of independence movements in some areas not yet ready for the responsibilities of self-government. It went in.

After that came the report on race. With its repudiation of segregation, in the churches and out, here was another chance for an explosion. But Bishop Oxnam, presiding, first got the tired delegates to extend the time 15 minutes (to 9:45) to see whether this controversial document could

So faith, hope, love abide, these three; but the greatest of these is love.

the greatest of these . . .

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I cannot see
The beauty of wind-rippled leaves
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Lord, keep me gentle, keep me still,
Lord, keep me kind,
Lest I lose all Thy loveliness,
Lest I be blind.

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not be pushed through, and then another 15 minutes when that proved necessary, with the result that as 10 o'clock struck the delegates heard, to their unconcealed surprise, the words, "The report is adop—er, received," rose for the benediction and went out into the steamy night having voted without apparent dissent for a declaration of principles on race that will set up reverberations around the globe.

The texts of all these reports the assembly is "receiving" will be published in The Christian Century for Sept. 22.

This afternoon's session presented addresses on "The Church's Dependence on God and Its Independence of Men" by Bishop Otto Dibelius of Germany and Prof. Josef Hromadka of Czechoslovakia. They were to have been joined by Prof. Reinhold Niebuhr of Union Theological Seminary, but on the advice of his physician he decided not to attend. His address, which was in last week's Century, was read by Bishop Angus Dun.

Two more days of the Second Assembly remain. Then the newly elected Central Committee is to meet for three days at McCormick seminary in Chicago. M.F.

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Assembly Offers Varied Picture

Not All That 'Evanston' Means Is Seen in Deliberations of Theologians or Actions at McGaw Hall

EVANSTON, ILL., Aug. 28.—Not all the impressions visitors will carry away from the World Council's Second Assembly will go into the official reports. Nor are they to be found in the miles of mimeographed sheets flowing daily from the machines.

There are others—fleeting pictures, some of them. White-mustached Marc Boegner of France, erect as a church spire, disdaining the revolving door of his hotel with a wave of his hand to dart through the heavy but less congested side door. . . . A Mar Thoma bishop, resplendent in red silk, leaning down to write his autograph for a tiny blonde girl, taking time to explain that the crosses on his headdress stand for the twelve apostles. . . . Nearby, his fellow prelate listening to the child's grandmother tell how she never dreamed she would some day meet a leader of "one of the oldest churches in the world, way off there in India."

'Please Sign My Book?'

The ever-present small fry and bobby-soxers with their autograph books. A lowly young staff member signs with a flourish. For some of the seekers, any badge-wearer is good enough. Not so for the 8-year-old redhead waiting last Wednesday night outside the McGaw hall door where the dignitaries are wont to enter. He has a copy of the *National Council Outlook* with pictures of the five outgoing presidents on the cover. In his autograph book are the signatures of all but one. "That one wouldn't give me his," he says, pointing to Athenagoras. Told that new presidents have just been elected, he is dejected. But he recovers a bit when he learns that the Bishop of Chichester, whose signature he has just obtained, is to be an honorary president. Then Archbishop Michael comes outside to confer with black-robed priests from his delegation. The redhead draws a deep breath, approaches hesitantly—and gets the autograph.

Bishop Newbigin, handsome and lean in his white robe, smiling genially, the antithesis of all that ecclesiasticism denotes. . . . A representative of the patriarchate of Istanbul, in broad hat and black beard, swinging his silver-topped ebony cane and stopping to window-shop on a downtown Evanston street. . . . The Chinese boy explaining his slow course down a crowded hallway: "I've just got to have time to take it all in." . . . The black-gowned, hooded Greek Orthodox priests standing up to get an unimpeded camera shot of the Eisenhower procession down the meadow from Deering library. . . . Hromadka standing on his chair to see and clap the President.

Rugged Anglican Archbishop Carrington of the far-flung, sparsely settled Quebec diocese, resplendent in formal purple robe and biretta, flying out of First Methodist Church after participating in the Church of South India communion service to take his stand, movie camera at eye-level, to await the recessional of Indian celebrants bearing communion vessels and Bible. Flanking him on the curb, three morning-coated ushers, their cameras also at the ready. . . . Diminutive Howe chapel on the Garrett campus filled each morning with a succession of Orthodox clergymen, up early for their private devotions. . . . Later in the day, rice accumulating about the entrance as Evanston-area couples depart after marriages scheduled long before the World Council decided to come to town. The flower garden in the rear providing a welcome resting place for weary wanderers.

Human Events

Oustide McGaw hall, members of Evanston's two Christian Science congregations offer copies of the *Monitor* for sale. It is only general visitors who buy, however. For in an arrangement mutually advantageous, the distinguished Boston newspaper is speeding each day's issue direct by chartered plane to Evanston, where local Christian Scientists pick them up and deliver them personally to each W.C.C. visitor, who thereby gets a look at one American newspaper devoid of sensational headlines and news. The *Monitor's* coverage of the assembly has been complete and discerning, and each issue carries a drawing by a staff artist of some event or personality.

There are incidents, too. A dark-haired young man proffers a handful of change at an east gate of McGaw hall. When the polite German student taking tickets tries to explain to him that the silver is no admission token, he waves his hands in despair. "Finnish," he says. "No English." It is only after help arrives that he understands he may wait in line and probably will be admitted later on. . . . An Evanston businessman turned chauffeur on Registration Saturday drives a delegate from India to his assigned quarters. The delegate strides ahead, leaving Foster McGaw, donor of the hall in which the plenary sessions are held, to struggle in with the eight pieces of luggage.

Another registration story so pat it had to be checked with the housing committee, which vouched for its authenticity. An Evanston housewife, devout Episcopalian, drives guests to their lodgings throughout that long first Saturday, breathlessly anticipating each new load in the hope that it may include the Archbishop of Canterbury. On her way home after her last trip, she finds that someone has left a briefcase in her car. She drives back, hands it to a gentleman in simple clerical garb standing at the curb near Patten gymnasium, asks him to turn it in at the door. "Perhaps I'd better have your name in case the owner comes to me," she says. "It's Fisher." "You mean *Canterbury?*" "Yes, Geoffrey Fisher."

M.F.

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